

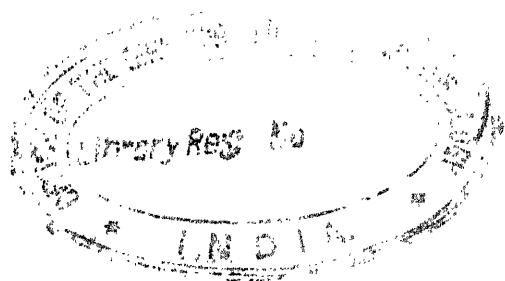
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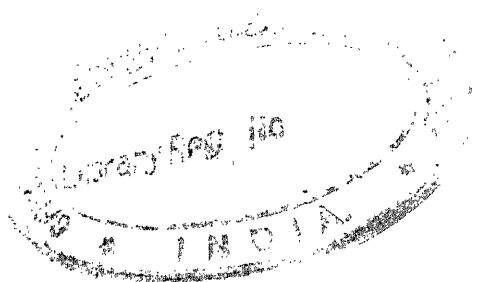
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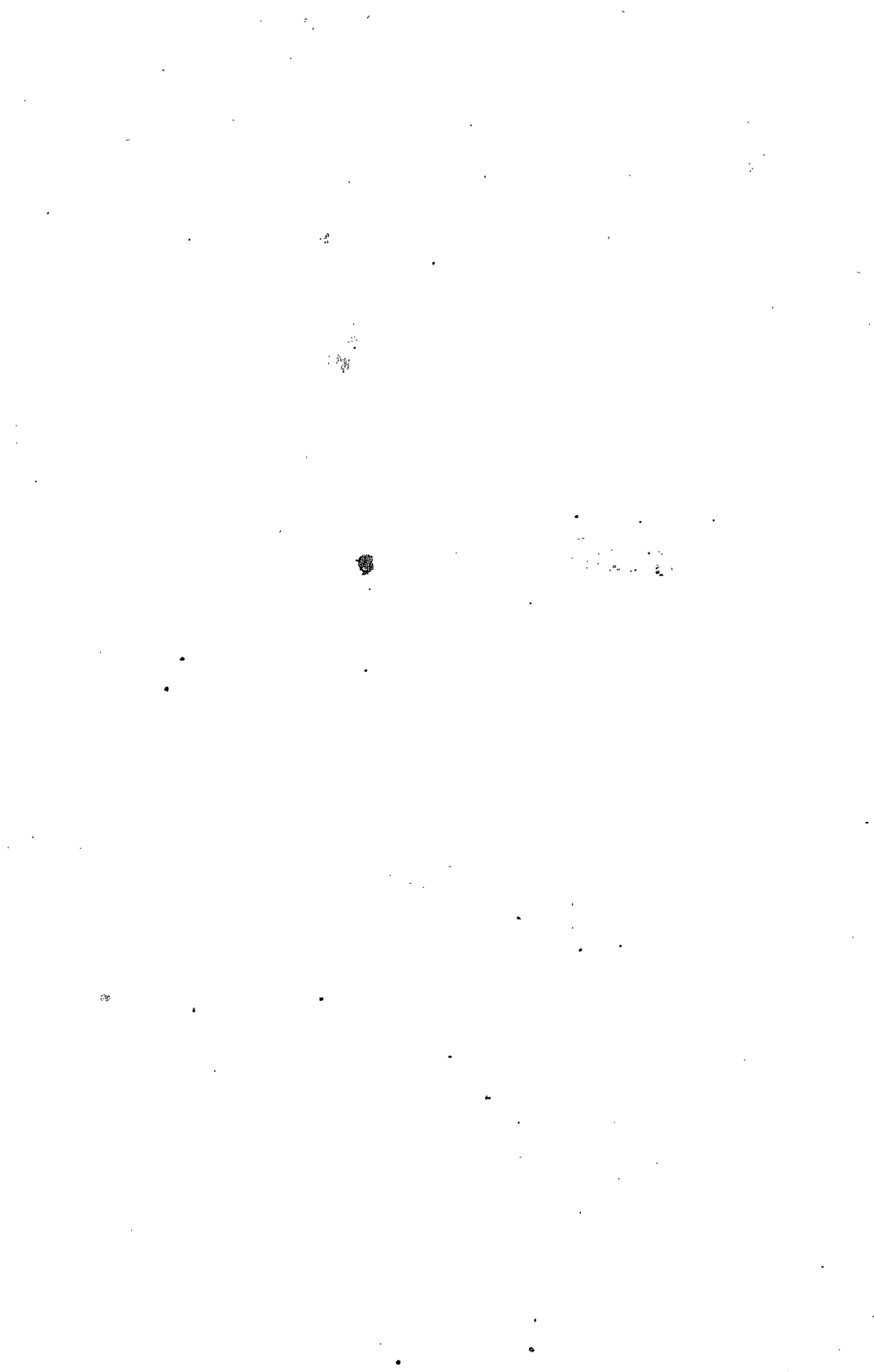
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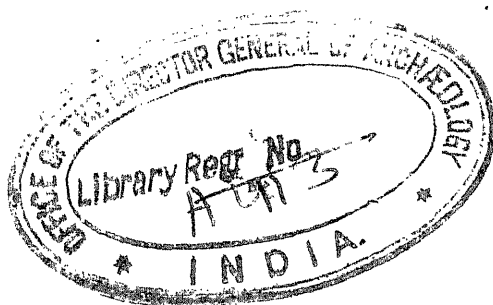
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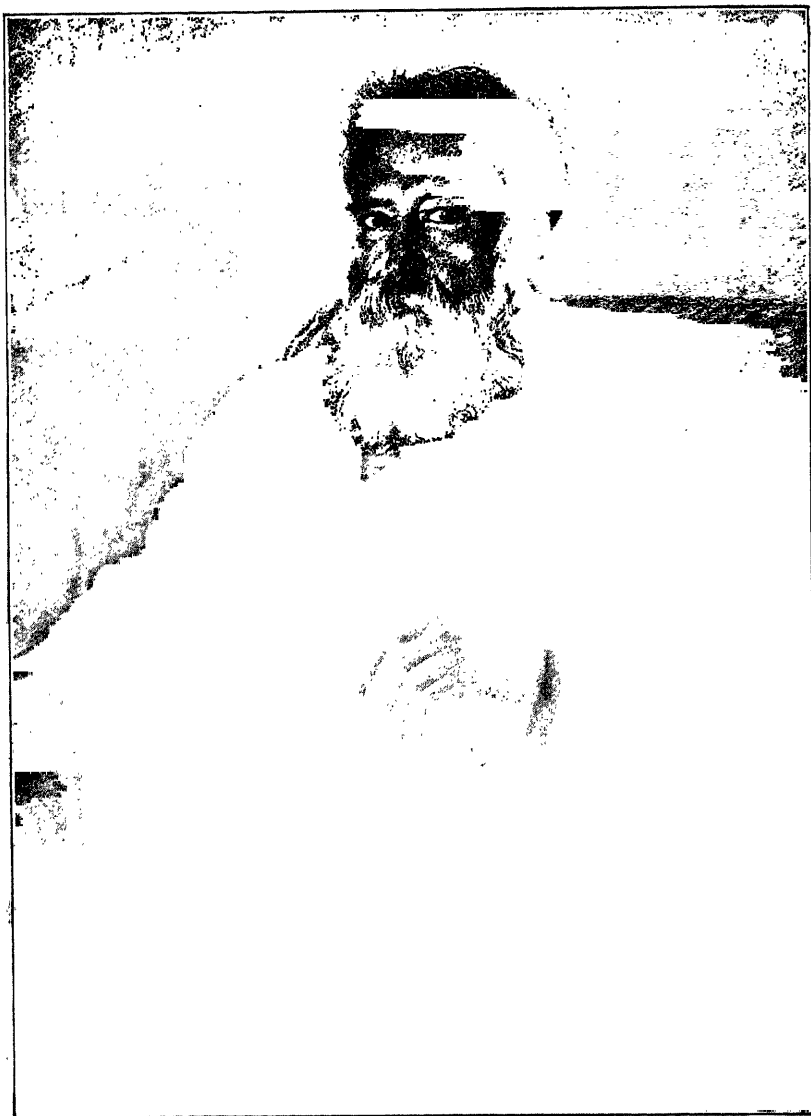
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Late Dr. Paul Carus, Author of "Gospel of Buddha", etc.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka*.

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THE GREAT BUDDHIST TEMPLE AT BUDDHA-GAYA AND DR. RABINDRANATH TAGORE.

Dr. Rabindranath Tagore writes from Santiniketan as follows : —“I am sure it will be admitted by all Hindus who are true to their own ideals, that it is an intolerable wrong to allow the temple raised on the spot where Lord Buddha attained his enlightenment, to remain under the control of a rival sect which can neither have an intimate knowledge of nor sympathy for the Buddhist religion and its rites of worship. I consider it to be a sacred duty for all individuals believing in freedom and justice to help to restore this great historical site to the community of people who still reverently carry on that particular current of history in their own living faith.” On this earth there is no holier and more venerable a spot than the place where on stands the Great Temple and the sacred Bodhi Tree where 2510 years ago, the Prince Siddhartha of the Royal Sākya clan, sat with the resolute will to reach the supreme state of *abhisam bodhi*. He became the fully enlightened One, the teacher of gods and men, and He sat there seven days enjoying the bliss of enlightened freedom, and having realized the supreme condition, He got up from the adamant seat and remained standing, gazing

at the Holy Tree, in grateful recognition of the services it had rendered in giving Him shade when engaged in the great struggle with Māra wherein He won the great Victory, annihilating all passions. Since that memorable week the Holy Tree and the Bodhimanda at Buddha Gaya have become objects of veneration to the Buddhists throughout the World.

Mecca is holy to the Moslems because of the sacred stone of Kāābā. Before the birth of Mahammad Mecca was a place of sanctity to the Arabs. Jarusalem was a place sacred to the Jebusites long before the Hebrews got possession of it. The place was selected by David and consecrated to Jehovah, and Solomon built the first Temple to place the Ark. It was destroyed about four hundred years after by Nebuchadnezzar, and rebuilt again by Ezra. Then again it was destroyed by Titus and after the Christian church became an imperial religion Jerusalem became the central shrine of Christendom. In the fifteenth century A. C. the city was captured by the Turks and was placed under Turkish administration. In 1919 the sacred city was captured by the British, and the Turks had to go. It is now under Christian and Jewish administration.

Mecca for 13 centuries had remained under Moslem custody, the Muhammadan sultan being its protector. But the Great War has brought a change. The Sultan no more has the right to control Mecca. The British have nominated their man, and the Sheriff of Mecca has been made King of Arabia under British protection.

The Indian Muhammadans number today 70 millions of people and yet before the advent of Mahmad of Ghazni not one follower of Muhammad was to be found in India. The few hundred thousand of Arab soldiers succeeded in vanquishing the Indian warriors, and India went under Moslem rule. The sword and fire of successive Muhammadan dynasties accomplished in a few hundred years the destruction of the ancient purifying civilization of Aryan India, the result of nearly 3000 years experience. The fanaticism and lust of plunder of Arab warriors succeeded in forcibly converting many millions of Brahmans and Buddhists into Islam, and their consecrated shrines were all sacked and plundered and converted into mosques. Cunningham in his "Bhilsa Topes" wrote about half century ago the following :—

But from the 8th century the fall of Buddhism was rapid and violent. New dynasties arose who knew not Sakya; and the Tuars of Delhi, the Rahtors of Kanoj, and the Chandels of Mahoba succeeded to the vast empire of Siladitya. But Buddhism continued to linger in Benares, in Malwa and in Guzarat, and was not finally extinguished until the eleventh or the twelfth century when the last votaries were expelled from the continent of India. Numbers of images, concealed by the departing monks are found buried near Sarnath, and heaps of ashes still lie scattered amidst the ruins to show the monasteries were destroyed by fire. p. 167.

Cunningham in his work "the Stupa of Bharhut" wrote :—

"Bharhut is 120 miles S. W. of Allahabad. "It seems probable therefore that the exercise of the Buddhist religion may have been carried on for nearly 15 centuries with little or perhaps no interruption. Everywhere the advent of the Muhammadans gave the final blow to Buddhism, and their bigotry and intolerance swept away the few lingering remains which the Brahmans had spared. p. 4.

Mr. Daya Ram Sahni writing about Buddhist ruins in Kashmir says in his article "Pre-Muhammadan Monuments of Kashmir."

"From the evidence of inscription it appears that Buddhist religious structures continued to be built in Kashmir until the end of the 12th century A. D., In the 7th and 8th centuries the Buddhist faith was in a most prosperous condition." Elsewhere he says

"The destruction of the temples of Kashmir is attributed by historians, both Hindu and Muhammadan to Sikandar named Butshikan assisted by a Hindu convert named Suha. Gen. Cunningham has expressed the opinion that these temples must have been blown up with gunpowder, a specimen of which Sikander might have obtained from Timur, who invaded India about the same time. I am unable to find any evidence for the use of gunpowder anywhere. The more probable mode of destruction was by timber, and I am glad to find corroboration of this view to the Persian manuscript of Birbal Katser who says that Sikandar destroyed these temples by piling heaps of wood in them and setting fire to them."

The noble religion of the compassionate Tathāgata that had

existed in India and beyond the Hindukush was completely destroyed by the Muhammadan invaders, and millions of the lay Buddhists were forcibly converted to Islam, the libraries and temples were all destroyed by fire, thousands upon thousands of Bhikkhus were massacred, and those who had escaped fled into Nepal, Tibet.

After nearly 700 years the Maha Bodhi Society is now making an effort to revive the lost religion in Bengal and Magadha, but prejudice suggested by ignorance of historic truths is an obstacle which hinders progress which prevents the Society from accomplishing its object. The millions of Muhammadans that are to be found today in India are the descendants of the millions of Buddhist converts to Islam. The theory that Buddhism was absorbed into Hinduism has no truth. The converted millions did not come from Arabia. The artizans and others of the labouring class who were Buddhists were converted by force into Islam.

The fact that the holy Temple at Buddha Gaya was destroyed by the Muhammadans is recorded in the Tibetan work called 'S' ambalahi Lam-yig'' pp. 8 & 9.

The Temple of Maha Bodhi in the village Bodhgaya was in ruins for centuries when a wandering fakir of the giri sect visited the place and having found that it was deserted squatted there. His ascetic habits attracted other wandering fakirs, and they, having found the place agreeable and abandoned, settled there, and made it habitable. The Bodhgaya village whereon the ruins of the Temple stood belong to the Tikari Raj. In the year year 1727 the villages Mastipur, Taradi were given to the fakir Lal Gir by the Muhammadan Padshah, which adjoin the Mahabodhi village. The ruined Temple located at first in the Mahabodhi village survey map, by some mysterious process was transferred to Taradih in 1842.

The Holy Bodhi Tree became an object of worship to the Vaishnavas, who came to offer pindas at Vishnupad. There is a great difference in the rituals in the sects of the Saivas and the Vaishnavas. The Saivas slaughter goats and offer blood to Kali. The fakirs who belong to the Giri sect at Buddhagaya are followers of Sankara, the great controversialist, kill goats on the Kalipuja day and desecrate the holy spot sacred to the Buddhists. The Saivas follow the *tamoguna* form of religion. The god Siva is a tamoguna

deity. The Vaishnavas abstain from blood sacrifices. Siva as Rudra is the god of destruction and darkness, and Vishnu is the god of light. There is sympathy between Vaishnavas and Buddhists.

In March 1833 after six centuries an embassy came to the Holy Bodhi Tree from Burma, and the then "Mahant Jogee" informed the members of the embassy "that in former times the dominion of the Burmese kings extended to this Tree", and the Jogees requested the Burmese "to write to His Majesty to become the protector of Buddha's excellent Tree." Asiatic Researches Vol XX, p. 181.

In 1861 Cunningham visited Buddhagaya and began excavations, and again in 1871 he visited the spot to gather material to write his report on Buddhagaya. It was then the happy hunting ground of curio collectors. The late Mahant was quite hostile to Buddhism.

In 1876 another Burmese embassy visited the holy site, and in January 1877, Burmese workmen began the work of restoration of the Temple, the late Mahant having transferred his rights to the king of Burma. In the middle of the same year the Government of Bengal deputed the late Dr. Rajendralal Mitra to make a report after visiting the holy site as to how the work is being carried on by the Burmese. The report was not in favour of the Burmese, and the Govt. of India informed the king of Burma asking His Majesty's permission to allow them to have the Temple restored.

In 1880 the work of restoration of the Temple was undertaken by the Govt. of Bengal, and completed in March 1884 under the direction of General Cunningham.

From 1877 to 1884 there were Burmese bhikkhus staying at the Burmese resthouse or zayat built by the Burmese Agents of king Thibaw. When political complications arose between the Govt. of India and King Thibaw, the Burmese bhikkhus had to leave the holy site for Burma.

In 1884 when the Engineer J. D. M. Beglar left the sacred spot after he had completed the restoration, he submitted a report to the Collector of Gaya that the Temple should be protected. No mention of the proprietary rights of the mahant was therein made.

In 1885 Sir Edwin Arnold visited Buddha Gaya and found the place deserted. From January 1877 to 1889 the Temple had no caretaker, and when Mr. (now Sir) George Grierson visited Bodhgaya in 1889 he found that the Temple was abandoned. The mahant having given away his rights to the King of Burma in 1877, did not think of again interfering in the management of the Temple. The valuable gems and gold ornaments worth about Rs. 56000 presented by King Mindoon of Burma are now in the custody of the mahant.

It is impossible to believe that a man of sober sense would commit an act of stupidity. The Collector of Gaya in 1890 visited Buddha Gaya and seeing that the Temple was in no man's custody what does he do but, call the mahant and says, "mahantjee here is the temple, there is no one take care of it, on behalf of the Government I ask you to accept it as a gift. You need not spend anything to keep it in repair, I shall see that the repairs thereof are attended to by the Public Works Department." It was an unexpected windfall.

The Burmese were the rightful owners of the Temple, and Burma having become part of the British Indian empire in 1885, the proper thing that the Government could have done was to have invited the Burmese monks to Buddha Gaya. But the Magistrate perhaps was influenced by other considerations, and he committed an act of stupidity and injustice in handing over the Central Shrine of the Buddhist World to a zeminder-mahant of a sect utterly hostile to Buddhism.

The letter of Dr. Rabindranath Tagore, is very clear. The Hindu sect that is virulently opposed to the religion of the Buddha is not the proper party to own the Holy Temple of the Buddhist world. The eminent French Orientalist Prof. Sylvain Levi blames the Buddhist for having neglected the Temple "sacred to mankind". The Indian Muhammadans are agitating and praying the British Government to restore Mecca to the Sultan. One of the principal workers in the Khilafat movement is Mr. Shaukat Ali, who is now in Jail undergoing imprisonment; and the speech that he made before the Judge, who was hearing the case, contains some very precious statements which are reproduced below, as they forcibly

express the sentiments of the devout Buddhists with regard to the present desecration of the Holy Site at Buddhagaya; "Today believe me, when I go to say my prayers five times a day and turn my face towards Kabba (Mecca) not always but sometimes when God's light is on me—my heart tells me "You coward your Kabba is not yours. It is in the hands of men who are not going to give it back to you. The custodian appointed cannot afford even to keep it clean or light it. You ought to be ashamed of yourself."

"The Law of the Quran says that no Non-Muslim should have any control whatever over any part of our sacred place in the Jazirat-ul-Arab. Take it from me that what I am saying I am speaking from facts. I am perfectly willing, if you satisfy me on those points, to whatever you like. You may hang me—you may transport me for life—I will not object—I am perfectly willing to go on my knees—if you (judge) will only throw away the file; run and go to Simla to-morrow and tell the Viceroy there that we are not blackguards—that you are convinced of our sincerity and that you can not convict us under any Section of the Penal Code for our adherence to Islamic Law and tell him to satisfy our just demand. After all, what are we guilty of? We do not want any body's home—we do not want any part of England—we do not want any body's property. I only say—"Give me back my own; you have no interest, it is hot, and no European can stand that. On that barren country my Prophet and His companions walked barefooted. If I had strength I would like at every step to kiss every inch of that sacred ground,—perchance I may kiss one particle of sand that had touched my prophet's feet.

The Kalinga Bodhi Jataka (479) gives an account of the Holy Bodhi Tree, and the words uttered by the Supreme One, the Buddha. "Ananda, on this earth there is no other spot equal to the holy site whereon stands the Bodhi Tree, and the power of wisdom that the Tathāgata obtained is only to be obtainable there. No other place can bear the potency of the wisdom of the Bodhi.

"In the world, tradition has it, this one spot is hallowed ground,
Where in attitude of reverence herbs and creepers stand around.
Come, descend and do obeisance; since as far as the ocean

bound

In the fertile earth all-fostering this one spot is hallowed
ground.”

Jataka Vol. IV. p. 146.

It is an outrage that the devout Buddhists are not allowed to live at Buddhagaya. The menials of the mahant desecrate the holy spot, there is not even a lamp to light the holiest of all holy spots. The beautiful stone statue of the Blessed One is disfigured by the menials. The mahant is a bitter enemy of the religion of the Blessed One. It is a negation of the law of righteousness that the Holy Temple should be in the hands of a man who is a foe of the holy religion, as he is often says, that being a follower of Sankara he has to be hostile to the religion of the Bauddhas.

The Buddhists are expected to daily repeat, both morning and evening the following *gāthā* in honour of the Holy Tree at Buddha-gaya :—

Yassa mule nisinnova
Sabbāri vijayam akā
Patto sabbaññutam sathā
Vande tam bodhipādapam.
Ime ete mahā bodhi
Lokanāthena pujitā
Ahampi te namassāmi
Bodhirājā namatthute.

THE GREAT TEMPLE AT BODH-GAYA.

Bodh-Gaya is one of the most sacred places of the Buddhists. I have visited many holy places of Northern India and none has such a charm for me as Bodh-Gaya. The place is quiet and one might sit silently somewhere near the temple and meditate upon the life of the great teacher. The ancient railings, said to have been erected by Asoka, are still to be seen ; and the mind travels to a distant time as one wanders through them. But my mind was much pained when I found that sheer ignorance had destroyed the nine-tenths of the beauty and charm of the sanctuary. The custodian of the temple is the local *Mahant*, a Hindu Sadhu. The keepers of the temple are illiterate Brahmins, who know nothing of Buddha or Buddhism. They have put a trident mark on

Buddha's forehead, wrapt his body with a silk-cloth and many of the Hindu ceremonies are observed. But the ignorance of the Buddhist pilgrims are not less shocking. They burn parafin-candles, and *ghee* in the room, and it looks like a kitchen with no windows to let go its smoke. The room is stuffy and one feels a choking sensation if he stays there for a few minutes. The walls, I learnt, are annually covered with 'gold-leaf' by Burmese pilgrims ; but the gold loses its hue in a week's time. In brief, ignorance has quite stifled the Buddha and he has become an idol—his personality, his life is lost sight of both by the Hindu custodians and the Buddhists pilgrims.

It is a pity that there is no *Buddhist* in Buddha-Gaya. There is a 'Rest-House' for Buddhists, but that is empty throughout the year and is over-crowded during winter. A wretched house, with a sign-board in English and Burmese 'Mahabodhi Society' was seen on our way to Bodh-Gaya and I found a few Burmese monks there. I humbly approach the Buddhist public with two suggestions. (1) They should try to get back the temple from the hands of the Hindu *Mohant*. This temple should belong to the Buddhists not to any individual. (2) There should be a few Buddhist monks—I mean really saints, *not preachers*. It is the life that we want to see, not ill-digested words from the lips of the half-educated monks, full of conceit and ignorance. Should the Buddhist public find such men for Bodh-Gaya the mission of Buddha will be fulfilled, otherwise there is little possibility of preaching Buddha's teachings in the twentieth century.

PROBHAT K. MUKHERJI,

A PROFESSOR OF ESOTERIC HINDUISM IN CEYLON.

Since some months past an American theological scholar is treating anglicized Sinhalese with theological doses of religion. He began the course of his lectures at the Ananda College with an attack on the Christian padres who are engaged in the work of making proselytes of Sinhalese Buddhist youths. The American doctor wished to show that the carpenter of Galilee was a believer of the doctrine of Rebirth. He is a follower of theosophy, and accepts the theories of esoteric Hinduism. He has no knowledge of the Dhamma of the Tathagata and yet he is preaching the doctrine to the anglicized Buddhists who are practically ignorant of the Doctrine of the Buddha. To understand the spirit of the Dhamma one must know Pali, and he should have at least read one of the five *nikāyas* of the Suttapitaka with the commentary.

There are five *nikāyas*: the *Dighanikaya*, the *Majjhima nikāya*, *Samyutta nikāya*, *Anguttara nikāya*, and the *Khuddaka nikāya* belonging

to the Sutta Pitaka. The commentaries are Sumangala Vilāsini, the Papañcasudani, the Sārattha pakāsini, the Manorathapurani and the Paramattha jotikā. To know the spirit of the Dhamma one should study under a Bhikkhu who has a sound knowledge of the Dhamma. Moreover the Bhikkhu should be a devout follower of the Dhamma keeping the four purifying silas, and practising the Jhānas. One should be a faithful follower of the precepts to realize the truths of the Dhamma.

The Buddha Sāsana, has three categories, pariyatti, patipatti, and pativedha. The Scriptures of the Three Pitakas belong to the Pariyatti, the moral observances belong to the Patipatti and the psychical portion enunciates the science of Pativedha which requires realization to know the Wisdom of the Tathāgata.

Without a knowledge of Pali it is impossible to understand the scriptures, and unless one follows the precepts of the patipatti sāsana he cannot get the knowledge of psychical portion of the pativedha sāsana.

There are certain religions which are founded on mere faith and a belief on certain gods. Christianity has no philosophy, it has no psychology and no supercosmic transcendentalism of lokottara ñāna. The Doctrine of Buddha is an absolute science with a graduated series of studies. The Buddha has a way of preaching the Dhamma which is called the anupubba dhammakathā beginning with dānakathā, siḷakathā, saggakathā, kamānamādinavam, vokāram samkilesam, nekkhamme ānisamsam, and when the Blessed One sees in the mind of the listener the receptive heart called the kalala chitta, muduchitta, vinivaranachitta He does then preach the *Buddhānam Sāmuḷḷkamsa* desanā. Now *dānakathā* treats on the spirit of charity, *siḷakathā* treats on the purity of heart, word and deed, *saggakathā* treats on spiritual birth in the different heavens, *kamānamādinavam* on the dangers of sensuous enjoyments. *vokāram-samkilesam* treats on the defilement of lusts, *nekkhamme ānisamsam*, on the advantages that results from renunciation. And when the Blessed One sees the changes in the heart of the listener with the impediments removed then He proclaims the Special Doctrine of the Buddhas, viz. the Four Noble Truths.

The Dhamma of the Tathagato has nothing in common with the metaphysics of other religions. In the suttas the Blessed One had often times declared that there is no similarity between His Dhamma and the Dhamma of the aññatithiyas. In the suttas of the Majjhima nikaya He has said that the sectarian paribbājikas and aññatithiyas are blind and have not the eyes to see the Truth.

The Buddha taught the doctrine of Change, Suffering and the non-ego doctrine. The Buddha combatted the existing beliefs in the Brahmajāla sutta, and in the Tiṭṭhāyatana sutta, Anguttara nikāya, the Blessed One repudiated the three despicable theories of a Creator, Fatalism and

Nihilism. In their place He proclaimed the Great Law of Change and the inter-related law of Causality. He proclaimed the 37 principles of the Bodhi leading to anupādidesa nibbānadhātu the unconditioned state of Nibbāna.

Buddhism prohibits destruction of life, sensuous indulgence, alcoholic drinks and drugs which tend to intoxicate the system. Brahmanism does not prohibit destruction of life. It insists on animal sacrifices, and there is no prohibition of intoxicants. Christianity and Muhammadanism sanction the destruction of animals and Christianity supports drinking spirituous liquors. Parsee religion sanctions destruction of life and taking wine. Jainism does not prohibit intoxicants. It only prohibits drinking cold water lest the souls that are in the water would enter the body and retard the progress of the individual soul. Jainism repudiates a Creator but teaches the permanency of the individual soul. Brahmanism insists on the observance of the caste system. Christianity does not teach that man is born again and again on this earth, or in other realms. The foundation of the Buddha's Doctrine is the Law of Karma and Vipaka which judges man conduct, appointing the place of his rebirth according to his karma. The only religion that has many similarities to Buddhism is Vaishnāvism. The modern Vaishnāva cult was established by Chaitanya in the 15th century.

If any body says that between Buddhism and other religions there is no difference he only thereby shows his ignorance. Buddhism shows the foolishness of a creator. The Blessed One in the Brahmanimantaniya sutta, Majjhima Nikaya, taught Brahma to give up the belief that he created the world. In the Aggañña sutta the Blessed One enunciated the evolutionary view as against the special creation theory.

The Buddha taught the Middle Doctrine and the Noble Path to Nirvāna. The Buddhist need not believe in a personal saviour or a creator or a personal god.

To the Buddhist that religion that does not proclaim the Noble Path of eight factors is barren. Empty are the religions that do not teach the Four Noble Truths. "Suññāparappavādā sihanādam nadatha. Roar the lion's roar and proclaim the emptiness of alien faiths that do not teach the Noble Aryan Doctrine."

METAPHYSICS AND PSYCHOLOGY.

Religions that are universal are Buddhism, Muhammadanism and Christianity. The religion of the Gods, Siva, Vishnu, Durga, Kali, Ganesh, Sree Krishna, is confined to the people born in India. Any man born of Indian parents can be a follower of the gods. The Brahman priests rule

the gods, who have to obey the command of the priests. The gods are for the Sudras and Vaishyas. The Brahman claims sonship of Brahma, and Brahma is supposed to have created the gods, and the brahmins claim superiority over the gods. The Puranas disagree in the composition of the pantheon of the gods. One Purāna says that Vishnu created Brahma, and another says that Brahma created both Vishnu and Siva.

The Kurma Purāna speaks of Bhurloka, Bhuwarloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka. Other Puranas speak of Indraloka, Vishnuloka, Sivaloka, Goloka, and Brahmaloika. No two Purānas agree in the exposition of the Philosophy.

The Upanishads belong to the esoteric religion, which was not revealed by the Kshatriyas at first to the Brahmins. The Vedas were the especial lore of the Brahmins, who were engaged in rituals and sacrifices. The philosophic Brahman went into the forest and practised the Dhyana yoga and after death was born in the Brahmaloika.

The Brahmins having managed to obtain the secret lore of the Upanishads from the Kshatriyas became rivals of the Kshatriyas, and eventually defeated the latter. At the Coronation ceremony of the Kshatriya king, the Brahmins were given the second place in the Coronation Hall. They had to sit below the Kshatriyas. According to the Upanishads the gods belong to the Kshatriya clan. All the human Avatars belong to the Kshatriya caste. The avatar known as Parasurama was a half-caste, his father was a Brahman, while his mother was a Kshatriyāni. The son killed his Kshatriya mother at the instigation of his Brahman father, and was engaged in a war of extirpation of the Kshatriyas. Half castes and illegitimate gods, prophets and kings have a tendency to adopt the ethics of destruction. History shows this to be a fact. Illegitimate prophets adopt the role of persecutors. Jesus had no human father, and he said that his father was a god. The Jews did not accept this declaration of Jesus. Muhammadans was indignant at the assertion that God could have a son. Jesus is made to say that all the prophets that came before him were thieves and robbers. This meant that the prophets of the Jews were false. Naturally the Jews did not like the malignant statement. Muhammad said that he was the last prophet, and he knew more than all the rest who came before him.

The Purānas say that Vishnu was cursed by the Rishi Bhṛigu, who ordered Vishnu to be born on earth as a human being seven times.

The Brahmanical theory is that Brahmā created first the Asuras and second the Devas. The Devas were the younger brothers of the Asuras. The Devas did not like the Asuras, and managed to get the goodwill of Brahma to curse the Asuras. It is similar to the story one finds in the book of Genesis, the deity JHVH cursing the eldest born Cain, and blessing Abel, which gave cause to Cain to kill his brother. The Jews

had also this version of the story wherein they made Isaac to bless Jacob the younger and curse the eldest Esau.

The Jews when they came out of Egypt had no story of the creation of the world. The Genesis story they borrowed from the Babylonians when they were living in captivity in Babylon.

In the Genesis story there is no mention of the angels being created by God. The serpent who tempted Eve is represented as the most cunning of all created animals. That he was a fallen angel is a later theory, invented by the Roman Catholic Church fathers.

The Jews had no idea of a future state after death. Jesus perhaps heard from the Essenes and Therapeutæ about the rebirth idea. Pythagoras, Apollonius of Tyana were historic figures, and both believed in the rebirth doctrine.

The fisher caste disciples of Jesus were not able to comprehend the idea of a resurrection after death.

The rebirth theory was known to the Brahmans and the religious thinkers of ancient India. They believed in the existence of a material soul substance, more like smoke, living inside the body, which flies off at death to occupy another body.

The Upanishad thinkers had no clear idea of what happens after death to the soul. The highest attainment was to realize the *tat tvam asi* state. But what it was no body could explain, except by stating that it was *neti neti*, not that, not that. That was the last straw of the upanishad that broke the camel's back. Some began saying *aham nityosmi*, I am eternal ; some repeated *aham brahmasmi*, *Sivoham*, which means I am Brahma, I am pure. Socrates believed in the existence of a dominating god. Alexander the Macedon who died by drinking in his 33rd year at Babylon, said that his father was the god Ammon. In the Old Testament Jehovah goes to Hannah and gives a child. He gave a child to old Mrs. Sarah Abraham. In the Jātakas there are several old world stories where Indra gives children to certain ladies. He does the duty of a midwife, as well as a husband.

The metaphysicians in ancient India began thinking about the Ego and the world. How did this world come into existence was the question asked by a certain section of philosophers? Another section cogitated about the Self, the atman, the Soul. The thinkers who questioned about the world process came to the conclusion that it was the product of a Creator, whom they called under different names as Brahma, Prajāpati, Siva, Vishnu, Narāyana, Bhagavan, Sree Krishna, Visvakarma etc. Those who went in search of the Self, the ego, the Soul, the Atman, the Jiva, Purusha, adopted the Yoga process and the ascetic habits of fasting and meditation.

Moses fasted forty days, twice, once at Sinai, and again at Horeb.

Jesus fasted forty days and forty nights, and prayed and fasted at different times in retreats, alone.

The mind of man is an unmaterial agency. It thinks, creates, leads, feels, accumulates, perceives, recollects. It is by thought that certain people come to believe in the existence of either a creator or the existence of a permanent soul. It is also by thought that certain people reject the dogmas of a creator and of a permanent soul. It is by thought that certain people adopt the life of asceticism. It is by thought that certain people adopt the life of hedonism. Most people are guided by what they hear and by what they see. Some get the knowledge by hearing. Analytical reflection whereby the result of what they had heard is put to the crucible and tested was not known to the crude thinkers of animistic type.

Several of the religious founders were quite illiterate and poor, and to escape persecution they fled to other places beyond the reach of the enemy, and had gathered strength and then became successful by the employment of physical force. They were victims of hallucination, and were able to dupe the illiterate and the muddleheaded.

Hallucination and Sensuous enjoyments are the two powerful agencies that keep man in a state of fear of the unknown and death. The nihilist who does not believe in a future existence spends his time in the enjoyment of the sense pleasures. Kill, steal, rob, plunder, practice polygamy, keep concubines, tell lies, and drink liquor, malign people, slander, hate, covet, and think foolishly and the world thinks that he is a successful man.

There is only one religion that liberates man from the bondage of stupidity, animalism, and greed, and the Path of Liberation is the Noble Path enunciated by the Compassionate Teacher, Sākya Muni.

EXHORTATION TO CHRISTIAN MISSIONARIES WORKING IN BUDDHIST LANDS.

The paid missionaries who go to preach the Semitic superstition to the civilized races in Buddhist lands have no idea of the mischief they do through ignorance of the psychological Religion of the Compassionate Buddha. Gods are many and religions that posit the existence of gods are many. Of all the barbarisms nothing is so mischievous as the religion that originated in the land of Semitic tribes. The Hebrews did not care to preach their tribal religion to the other tribes that followed their own gods. The conflict between the Hebrews and the Canaanites, Hivites, Perizzites, Jebusites, Hittites, Moabites was tribal. The Hebrew god did not wish that his holy people should go after the gods of other tribes. He was satisfied with the worship of his chosen people, and he did not

care to receive the worship of the people of other tribes. Hebrews were brought under the control of Jehovah by the emigrant agent Moses, who promised the Hebrew tribes living in Egypt a better land than Goshen. They were regarded as an abomination by the Egyptians who were subjects of Pharaoh.

The story of the flight of the Hebrews from Egypt is a myth. There were Hebrews living in the Sinai valley at the time of Moses. The marriage of Moses with a woman in the Sinai valley should not be forgotten. The Hebrews were a mixed race. They intermarried with every foreign tribe wherever they went. The ancestor of the Hebrew tribe was a Syro-Chaldean. The Horeb deity promised to give the Hebrews a land flowing with milk and honey, and he led them through the wilderness for forty years. He could not keep the tribes under his control except the tribe of Judah. The rest followed the cult of the calf. Only for a period of four hundred and fifty years he could keep even the tribe of Judah under his control, notwithstanding the vehement warnings of the naked and murderous prophets. In anger against the tribe of Judah the deity went to Babylon and made an alliance with the king of Babylon, and made him to invade Judah and have the Judah tribe taken captive.

The reign of the Horeb deity lasted only for a period of 430 years since the Judah tribe became settled in the province of Judah. The tribes of Hebrews who left Rameses under the guidance of Moses, who was then eighty years old, were a rebellious and stiffnecked lot, and the deity for nearly 430 years had a hard time in keeping them under control. It was during this period that he lived a nomadic life confined in a dark box, which was carried from place to place in a bullock cart.

In the reign of the Persian king Cyrus we are told that the captive Jews were allowed to return to Jerusalem. The last of the Hebrew prophet was Malachi, who gives an account of the deity, yearning for meat and blood. From the commencement of his career the Horeb deity showed the characteristic of a petty, covetous, envious, maleficent deity of a low order. The emigrant Hebrews had no conception of a world deity, and they had no idea of a future state or of heaven. Ethically they were nomadic pagans.

It is this deity who is presented to the people of Buddhist lands as the creator of the world. According to the researches of Assyriologists the creation account as given in the book of Genesis is a borrowing from the Babylonian myths. This account the Jews obtained from the Babylonians during the period of their captivity. This book of Babylonian myths is out of date to-day because of the discoveries of modern scientists in the domain of geology, astronomy, paleontology etc.

The books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua,

Judges, Ruth, the two Samuels, the two Kings, the two Chronicles, Nehemiah, Esther are Hebrew gibberish, utterly unfit to be read by civilized people. The Book of Job is the rhapsodical outpourings of a born pessimist who did not believe in a future. It is a Chaldean book incorporated by the Jews. Job was not a Hebrew. The book of Psalms was never written by David. The few fine ethical passages therein found, were at a later date sifted and incorporated by the authors of the gospel of Matthew, were interpolations. The spirit of gentleness shown in the few passages was utterly foreign to the savage Hebrew spirit.

The books of the Prophets-major and minor-may have suited the tribes of Judah and Israel in the dark days of nomadic barbarism ; but they have no meaning in this modern age of progress, and the Aryan races of Asia and the people living in the Far East consider it an insult to have the "barbarous record of a barbaric tribe of a barbaric age" flung at them.

Modern science is enlightening the world by giving them truths which were not known to the Hebrews. Astronomy, Biology, geology, paleontology, Assyriology, Psychology, Electric science teach us things which are utterly opposed to the barbaric exhortations of the Semitic prophets. The teachings of the carpenter of Galilee may have done some good to the barbarous tribes of Europe a thousand years ago. But to-day the European races have progressed wonderfully in the domain of materialistic science, and to offer them the outpourings of Hebrews bush doctors is an insult to human progress. Science and Christianity can never be reconciled. The former exhorts progress, while Christianity keeps man in the darkness of ignorance. For a period of 1,300 years Europe remained in utter darkness until light was introduced by the discoveries of scientists and thinkers of the nineteenth century.

You live in the barbaric world of Hebrew ignorance. You are paid to teach the myths of Babylonia, Assyria, Egypt, Persia to advanced and more ancient races who have had a higher morality. Before Christianity reached the shores of Buddhist Asia the people lived in an atmosphere breathing the pure air of a serene and progressive morality avoiding the barbaric ethics of the pagan Semitic tribes of the backwash of Asia. In giving the teachings of Hebrew prophets to the Buddhist peoples you are not giving them anything European. You are giving the contents of the garbage box of the backward races of west Asia to the more advanced and more enlightened people who have had a superior morality and a higher economic civilization founded on aesthetic principles. You give the unsophisticated people of Buddhist Asia opium, the poisons of alcohol in the shape of whisky, gin, brandy, and other abominations.

You are paid high salaries, you live very comfortably breeding

children like any other worldly people, who do not care for the religious life. We see no difference between the paid missionary and the European merchant and the European planter. You make no sacrifice, you have not adopted the life of saint, and you are daily violating the ethics enjoined on the disciples by the "man of sorrows," who commanded them to follow a life of self abnegation. But you have adopted the ways of the worldly householder.

You do great harm in breaking up the ancestral traditional continuity of the Buddhist home. You mislead the youth by your falsehoods. You tell them untruths making them to believe that all Europe is Christian, and you preach to them the story of the beggar Lazarus and the rich man, while you are daily enriching yourself and enjoying the luxuries of scientific materialistic civilization. Once in a week you preach the savage immoral ethic of the Hebrews to the unsophisticated youth that go to learn European languages and science, while six days in the week you teach them secular sciences, which contradict the stupid sayings of barbaric prophets of west Asia.

Christianity was preached to the half civilized Asiatics by an Asiatic who had no culture. It is an Asiatic religion, and the Asiatic peoples understand the spirit of Christianity better than the western Christians. Your coming to Asia to preach an Asiatic religion to the Asiatics is like carrying coal to Newcastle. It is foolish in your part to teach rice eating people how to cook rice.

Think of the hypocritical life you live. You live sensually, get good salaries and preach an unprogressive religion, full of inanities, falsified by the discoveries of modern science. If modern science is true then the fabric of the Bible falls. But modern science is truth and you are untrue to truth in preaching the barbaric religion of the Hebrew to the morally civilized peoples of Asia.

CHRISTIANITY AND BUDDHISM.

In his "Asiatic Studies" Lyall wrote that the future struggle in the religious world shall have to be fought between Christianity, Buddhism and Islam. Islam conquered the world by fire and sword. No moral persuasion was used by the cohorts of Islam. The future of Islam as a conquering force has yet to be counted. In Asia Minor there are millions of Moslems, and the future conflict for political ascendancy shall be between Christianity and Islam. The cohorts of Christendom are to-day armed with mighty weapons of destruction, and they have also the aid of alcoholism. As a civilizing force Christianity could never help

the world except for the purpose of destruction. Materialistic science is the helpmate of Christianity.

Buddhism has no munitions of war, and the ethics of Buddhism prevent its followers from making use of murderous weapons and poisons to destroy life. Christianity came with the shibboleth of discord and the weapon of destruction, which its followers have never failed to use when it was necessary for the domination of weak races. The last great war has shown how the Christians love each other. The end is not yet.

Buddhism can appeal only to the reasoning powers of man and to his moral nature. When they are lacking in him Buddhism has to retire from the arena.

Christianity has no exalted ethic, and the immoralities that Buddhist psychology condemn Christianity takes pride in upholding them. Buddhism condemns destruction of life, sensuous enjoyments, and alcoholism, while the Semitic abomination proclaims every conceivable form of destruction and cruelty and alcoholism.

Buddhism enforces love, mercy, pity, compassion and moral progress. Christianity has no place for the sublime virtues which make man a noble being. Christianity has no philosophical background. Every individual is born for the first time into this world, and the creator continues in making fresh souls to be inhabited in cripple bodies. The individual had no past, and he shall have no future. He is an upstart in this world with no ancestral inheritance. The lame, the blind, the dumb, the deaf, the consumptive suffers for no fault committed by him. He is created for the first time by the creator like the potter who makes pots ; but the potter is wiser than the creator in that he does not produce broken pots ; but the ways of the muddleheaded creator are different and peculiar. He creates the maim and the blind, and makes them to suffer. The experience which the ordinary man gains helps him to have his goods improved but the ways of the creator are peculiar. He does not make any improvement in his productions.

The Semitic stupidity fit for the barbarian is to-day forced on the civilized world by paid missionaries who have no culture except that which modern science has helped him to imbibe. Whatever that is to-day called civilization is entirely the product of modern materialistic science.

European civilization is not even a century old. It is the introduction of the science of electricity that gave the European people the impulse to revolutionize old forms of domestic habits. Christianity with the help of modern science is being pushed on to the detriment of the world's progress. Psychological science and the ethics of evolution are the foes of the Semitic religion that had its birth in the back wash of Asia.

Whatever that is considered good in the Semitic religion is a borrowing from the more ancient religions.

The ethics of the Hebrews are fit for the barbarian tribes of west Asia and Africa. The ethics of Jesus are contradictory, if we are to judge his utterances as given in the so-called four gospels. The world does not care for the personality of Jesus as he presented by the missionaries making him as the only begotten son of God. The gods and lords are many, and the intelligent world does not care for muddleheaded gods. What the world wants is a rational exposition of cosmic truths.

The Buddha came to proclaim the Four Noble Truths, and to save mankind from the path of Evil, pointing out the Path of Happiness which could be traversed by every one who has the desire and the intelligence to realize Truth without the help of muddleheaded priests and helpless deities.

Jesus was no philosopher, and the only claim that is made on his behalf is his sonship with the god of the Hebrews. Jesus was a failure on earth. The religion that is known as Christianity is a theological imposition utterly repugnant to enlightened rationalism of civilized humanity. It is fit for the barbarian tribes inhabiting the backwaters of Asia.

Sensuous enjoyments are the only gifts that modern Christianity can offer to an irrational world. Salaried missionaries are not the men to present spiritual truths to intelligent people. The former are burdened with domestic cares. They live comfortably, breed children annually for every child born gets a premium from the missionary society. With wife and a number of children to attend to, he cares very little for the spiritual progress of himself and of the people to whom he is sent to preach the gospel of eternal hell fire. It is a terrific doctrine to frighten the ignorant. It is a religion built on intimidation. These men should be locked up in an insane asylum or they should be sent to hell to get a glimpse of the tortures which they are so fond of describing.

BIG HEART OF HUSBAND SAVES WIDOW, CHINESE PAYS DEBT OF HONOUR.

Here is a tale of real gratitude. Sitting in her meagre quarters in a tenement house at Shimo Shibuya, Tokyo, a few days ago the widow of Lieutenant General S. Saito, late commander of the 11th Division, who died in Siberia of illness a few month ago, saw little means left for her to support herself. She was penniless, was compelled to live in meanest of quarters and had no family to take care of her.

There was a knock at the door of her humble dwelling. Listlessly

the widow opened the portal and was surprised, to see there standing, bowing and smiling broadly a richly dressed Chinese.

"You do not know me, Madam", apologized the visitor. "But I know your lamented husband well. He came to my aid in a time of need; he saved my life and henceforth, naturally, my life belongs to him and his."

"I was in Dairen and heard of your bereavement and, if you will pardon a humble servant for so plainly speaking you are in need of assistance. That is why I am here. I have made an arrangement to have my banker forward you Y200 monthly and, if that is not sufficient for your need more will be forthcoming to you".

And he smilingly bowed himself away before the amazed widow could realized the fortune that had befallen her. The Chinese is Pau Chun Kuo, the tale of his gratitude dates back to 1904 when Japan was at war with Russia, Pau was at the head of bandits which was used for spy work by the Russian. He and his men were captured and sentenced to death.

Pau's mother heard of her son's impending fate and made a pitiful plea to the then Major Saito. "Who will worship at the grave of his ancestors?" she argued. "He is my only son and I am old".

Major Saito's sympathies were aroused by the grief of the aged woman and he agreed to spare Pau's life on one condition; that the youth guide the Oku troops from a point near Chinchou to the Nogi troops near Port Arthur. The Russians had completely cut off communications between the two forces. Pau knew every by-path in the country. He eagerly assented to the proposition and carried out his part of the bargain. Major Saito not only lived up to his promise to spare Pau's life but kept him with the Japanese forces as a scout until the end of the war.

When hostilities ceased Pau's services were recognized by the Dairen Civil administration which granted him the bath-house concession for the Chinese Quarter of the City. The business prospered and to-day the one time bandit is a wealthy and respected citizen, who does not forget a debt.

THE HELL AND DAMNATION DOCTRINE OF GALILEE.

The beliefs of the ancient Egyptians, Babylonians and Assyrians may be guessed but not known to a certainty although we have the translations of clay tablets found in Nippur and other places. The ancient Jews had no real religion which gave them comfort in an after life. They had only to believe that Jenovah would take them into a land flowing with milk and honey. They had to offer the god blood, flesh, bread and

wine. The earliest mention of an altar makes us believe that the Jews were unacquainted with the use of weapons. The god does not want any weapon should be used in setting up the altar. The god was known as the god of Beth-el. (Gen. 35). Previous to this Beer-sheba was selected as the place sacred to god. (Gen. 21). Abraham planted a grove there. There was no sacrifice offered at Beer-sheba for the god was a vegetation god. To Abraham the deity appeared as a friend and he was treated as such as we find in the scene wherein Abraham, Sarah and the deity had a good meal consisting of three measures of fine meal, butter, milk and the flesh of a calf. (Gen. 18). The god ordered Abraham in his ninetieth year to cut off his foreskin. (Gen. 17). What a god!

Pagan religions keep man in a state of slavery. It is the priest class that does all the mischief. They make the ignorant to believe that the priest is holy, that he alone is permitted to converse with god and enter the sanctuary. Even the king was not excepted. The god acquiesced in the arrangement. The god was sometimes cheated by the priest. The priest was cheated by the people. The god complains that he gets bad meat, that he is robbed. (Malachi 3). The history of the Hebrews as we find in the books of the Old Testament shows that the Jews were very clever in cheating the god. They rebelled and went whoring after other gods. They were never a monotheistic people, and the deity failed to keep them under his control. Even the best and wisest of their kings went after other gods.

The Brahmin priests were more clever. They created the gods and kept them under their control. The gods were to obey them, and the people were to obey the priests. The god was the tool to keep the people under the priest. The curse was the weapon. The gods were always in fear of the religious ascetic who kept fasts and led the ascetic life. The Roman catholic priest offers the wine to the god, but he drinks it himself. The cult of the dying god is primitive. The priest is expected to eat the flesh and drink the blood of the god, and the god was represented by a lamb. The lamb god became the symbol of primitive christianity. To-day the Roman Catholics devour the flesh of their very god. What a savage idea it is to think that in eating the flesh of the god and drinking his blood that heaven is obtained. It is pure paganism. It is psychologically revolting to the aesthetic and moral sense of the compassionate consciousness. The early Jews had the lamb killed as a sacrifice. The people laid all their sins by touching the lamb with their hands, and the poor animal was sacrificed and the priest had the meat, while he offered the blood to the god. The civilized hypocrite does not want a lamb, he created a man as an offering to the god, whose blood the god accepted. The lamb was substituted by a man,

and the man sacrificed was changed into the son of god, and the blood was converted to wine, and the wine the priest drinks. The god of the Hebrew Abram first required the blood of his son, and Abraham was ready to kill his son, and the god thereupon sacrifices his desire for human blood and is satisfied with the blood of the goat. The same god wanted the blood of his only begotten son many centuries later. During the interval it is evident that the god had declined in his aesthetic and moral consciousness.

It is said that god so loved the world that he gave his only begotten son. Gave to whom? God as the supreme one could not give except to one superior to him. The love of the god to the world was great, but where was the necessity to offer his only begotten son to appease his own anger. A god of love who loves the world need not sacrifice his son to save the world from his own anger. All that the god has to do is to curb his anger and to be good. It is a confusion of ideas. We have a god who is supposed to love the world, and in his anger he is determined to destroy the world, and to save the world from destruction due to his own anger he goes to the length of killing his own son. And the son is killed but the god has not been able to save the world.

The sacrifice of the son to appease the anger of the deity has had no effect, because there is yet the top dog of a devil fighting with god and the fight does not seem to end. The killing of the son practically had no effect. The devil is there, the god is still angry, the hell is still there. The fight between god and the devil is still kept up. He is still powerful. The sacrifice of the son by the deity did not stop people from doing evil. They still go to fill up the kingdom of the devil, and the god willingly helps the devil to have the population of the under world go on increasing.

The religious ideas of pagans still continue to dominate the people of the west. The religions of Babylonia, Assyria, Egypt and Persia are reincarnated in modern Christianity. The physical embodiments that accepted these ideas ceased to exist in those countries, but the ideas still survive in the consciousness of the European races.

The love of the deity although he was prepared to offer his own son to appease his own anger for the sins that man committed which was due to the fact of his having created the devil, is tinged with selfishness. The god loved the world, and the god offered his only begotten son (the others are unbegotten sons), to save the world, and yet the world is not saved. The devil still rules, the priests carry on their game of cheating the people, the hell is getting more and more full, and the god continues to help the devil, without making the effort to put a stop to the temptations of the devil to mislead the innocent.

In all seriousness we wish to ask the believers of the story of the

god who killed his only begotten son, whether the deity then had any idea of the millions upon millions of people in India, and China who had a great ancient civilisation.

The idea of the salvation of the world had never struck the Jews who thought themselves as being specially favoured of the deity. To save the world was not their idea. Theirs was to destroy idolatry and kill the rest of the tribes who did not accept their deity.

The tribal deity of Arab belong to the category of the vegetation gods. The god of Bethel, the god of Beer-sheba, the god who wanted the blood of Isaac, the wrestling god of Jacob, the god of Horeb, the god of Sinai, the totem pole of the serpent god, the god of the ark, the oak-god of Joshua, were merely family gods of the Hebrew tribe of Abraham.

The British Christians who are yet in the stage of infantile regression should be informed that long before the birth of the Hebrew deity there were great civilizations in existence built on the foundations of ennobling and sublime ethics by settled nations in India and China. The sublime ethics given to the Chinese people by Confucius and Laotsze are certainly superior to the ethics of helot psychology given to the low born Greeks and half caste Jews of pagan Galilee. The world for a century had been camouflaged by the pestering muddleheaded missionaries and priests of the Protestant and Roman Catholic churches. We should like to see the christian pāsandās of the Baptist, Lutheran, Calvinistic, Congregational, Methodist, persuasions taken through a course of studies in Confucianism, Taoism, Buddhism, Brahmanism etc., before they are let loose on unsophisticated races in Asia. These muddleheaded, pestering, idiotic missionaries should be asked to read the Edicts of the Righteous Emperor Asoka who lived several centuries before the birth of Jesus.

In the latest issue of the Journal of the Royal Asiatic Society, China Branch, there is a long article on the Ethics of TAO elucidating the philosophic utterances of the great Philosopher Laotsze. How sublime they appear when compared to the tribal and slave ethics of the Galilean prophet.

The destruction of the glorious civilization of China is due to the unmoral, unethical, alcoholic civilization of Europe. The adventurous hooligans, pirates, and freebooters of Europe having organized filibustering expeditions came over to Asia and destroyed everything that was good and aesthetic. Several hundred years previous to their advent another destructive avalanche swept over India, and the countries to the west of India, destroying everything that was beautiful and ancient. The world for a thousand years had been under the grip of the devil brought into existence by the Semitic imagination of self-hypnotized Arabs and low born Jews. The Babylonian Devil put fear in the Semitic brain, and in

order to kill the Devil the Semitic imposters destroyed the civilization of pre-Christian Asia.

Surely there is enough light given to the western world by the discoveries of modern Science to open the eyes of the theologians of the West. How could they still cling to the stupid sayings of naked, locust eating, prophets and seers of Palestine?

Centuries of subjugation by the priests of the Church has atrophied the analytical function of the people in Europe. The continuous harping of the hell and damnation doctrine of the morbid pessimist of Galilee by the priests week after week, has had a diabolical effect in stupefying the brain of the ignorant masses. When will the millions of Europe get freedom from the demon of fear and superstition? The Devil Doctrine that was enunciated by the Church is responsible to the degradation of the European consciousness.

PRESENTATION OF A PRECIOUS RELIC.

In the devotional quiet of the Sri Dharma Rajika Vihara, Calcutta with its bizarre columns and Oriental wall paintings, a quaintly beautiful ceremony was performed on Saturday morning 26th Nov. 1921 when the Vihara Committee was presented with a Buddhist relic.

Simple yet dignified the ceremony had a rich religious flavour, the hymn chanting especially being characterised by a queer, plaintive beauty and impressiveness. The loose yellowish robes of the worshippers, the rich soft carpeting, the play of bronzed light on the candle-lit God-figure, the low barrel-vaulted roof, the blazing of the high-coloured walls and the soft low droning of kneeling figures all combined to give distinction and character to a service markedly Eastern and national in all its aspects.

The relic—a lovely, silver, temple-like thing—was handed over by Babu Shibnarain Mukherji, zemindar of Uttarpara, who explained that the relic had been in the possession of his brother, the late Babu Rash Bihari Mukherji of Uttarpara. Discovered in 1889 in the course of excavations carried on by Mr. William Claxton Peppe at the site of the Piprahwa stupa in the Basti district, the relic was presented to his brother by the Rev. P. C. Jinavaravamsa, Prince Prisdang of Siam, who had experienced his hospitality at Uttarpara.

The Very Rev. H. Anagarika Dharmapala, Buddhist Missionary of Calcutta, accepted it on behalf of the Maha-Bodhi Society.

Professor Siddhartha delivered an interesting address on the history of Buddha relics, and, in the evening, an entertainment was given to the poor, to mark the first anniversary of the temple.—*Statesman*.

On the 26th November, Saturday at 10 A.M. Sri Shivrinarain Mukherji of Uttarpara, in memory of his ever to be lamented brother, the late Rash Behari Mukherji, present a very precious relic to be enshrined in the Dharmarājika Chaitya Vihara. Sri Shivrinarayan in handing over the Relic to the Bhikkhus in the presence of the General Secretary, said : In taking it upon myself to undertake the melancholy task of presenting to this Vihara the sacred relic of the holy of holies, Gautama Buddha, I must confess to my heart being torn by conflicting emotions of sorrow and pride—sorrow at the distressing thought that it has not fallen to the lot of him who was a devoted follower, a devout worshipper of the lotus feet of the Tathagata to witness and take part in this consummation of the dearest wishes of the last few years of his life and participate in the great joy of being the happy instrument of enriching this temple with a relic the possession of the like of which very few places in India can boast of ; and pride, because of m̄y being the unworthy recipient of the honour of doing what lay nearest to the heart of him whose faith in Buddha was profound enough to allow him not to forget the duty of instructing his grandson and his two personal retainers to whisper in his ears, when Death would claim his body, the formula,

Buddham saranam gacchāmi,

Dhammam saranam gacchāmi,

Sangham saranam gacchāmi.

But though to our great sorrow and sincere regret he is absent in body, it is my firm belief that he is present in spirit here at this hour and that his spirit is sharing with us not the common earthly joy but that supreme felicity which disembodied souls alone enjoy.

This relic was unearthed in 1889 in course of excavations carried on by Mr. William Claxton Peppe at the site of the Piprahwa Stupa in the Basti District, Birdpur Estate, and was made a present of to my departed brother by Rev. P. C. Jinavaravamsa, Prince Prisdang of Siam who, as a Buddhist monk, enjoyed his hospitality for a time at Uttarpara.

TO THE BUDDHIST PEOPLES.

The Buddhist Society of Great Britain and Ireland enters this month upon its fifteenth year, and the Buddhist Review upon its twelfth volume in January next. Only those who have been closely associated with the active work of the Society know how arduous a task it has been to keep things going during the bitter years of the late war. And now, the aftermath of the war has brought with it conditions which make the efforts of Buddhist propaganda in Great Britain still more difficult.

In the past very considerable support was sent from Buddhist countries, particularly from Ceylon and Burma ; but during the past year very little of this has been forthcoming. Indeed, but for the help of the Maha-Bodhi Society, and the Ven. the Anagarika Dharmapala, the work of the Buddhist Society would have ceased altogether. The cause of this falling off of support is undoubtedly the severe depression, commercial and financial, following the war-madness of the Christian nations which has thrown the whole world into chaos.

The outlook for the future of civilization, and for humanity generally, is not very bright at the present time, since the Christian nations do not seem to have learned the lessons which the war should have taught them. It is here, and now, that the Buddhist peoples have an opportunity to provide the only effective antidote to the selfishness, the greed, the hatred and the delusions which bid fair to plunge the world into greater miseries still.

That the Western World is ready, nay anxious, to hear the Message of Buddhism, is proved by the great interest everywhere shown in Buddhist publications and lectures. This is true, not only of Britain, but of other European countries and of America.

To the Buddhist peoples of the East, especially those under the British flag, the advantages of a strong, active Buddhist Society and propagandist mission in England are obvious. The Buddhist movement is religious, not political, and herein lies its strength. It has no capitalist or financial interests to serve, and therefore no political axe to grind.

The peoples of Ceylon, Burma, and of India, justly demand larger measures of self-determination and of self-government. They demand a more decided voice in the administration of their own affairs and the carrying into effect of many much-needed reforms. In the face of the opposition of vested interests and hide-bound officialism, they will find this difficult and well-nigh impossible, unless there is a strong and organised body of opinion in England which understands and sympathises with them. Such opinion exists to-day thanks to the activities of the Buddhist Society of G. B. & I., and the Maha-Bodhi Mission, which are sedulously cultivating and organising this opinion, so that there is a steadily increasing number of British people who are coming openly to profess Buddhism as their religion. But the body of opinion is not yet strong enough, nor are the converts to Buddhism sufficiently numerous. This requires time, *and it needs assistance from the Buddhist East.*

All the reforms which have come to pass in England have been carried through by the determined activity of small minorities who knew what they wanted and were determined to get it, who stirred the apathe-

tic public to such action that politicians and officials were compelled to heed or lose their positions.

Hence it would seem only the exercise of ordinary common sense on the part of the Eastern Buddhists strongly to support a movement which shall adequately represent them, and see to it that their demands and their aspirations are brought to the notice of the British people.

The Buddhist Society has many plans for the future which will be of inestimable benefit to their co-religionists in the East. But whether these plans can be carried into effect depends wholly on the recognition and support that the Buddhist movement in the West obtains from the East.

41, Great Russell Street,
London, W. C. 1.
November 14, 1921.

J. E. ELLAM,
General Secretary,
The Buddhist Society of G. B. & I.

THE "BUDDHIST REVIEW" FOR 1921.

During the past year four numbers of the quarterly *Buddhist Review* have been issued, completing Vol. XI for 1921.

Copies have been sent to all those whose names appeared on the lists of Members and Subscribers whether they had renewed their subscriptions for 1921 or not. The reason for this was that in 1920, owing to the illness of the Editor, only one number (No. 4 of Vol. X, pp. 181-224) was issued. The equivalent for the 1920 subscriptions has therefore been fully returned.

The present Volume XI is well up to the standard of the pre-war issues, despite the fact that the cost of production is more than doubled.

It was considered whether the price of the Review should be raised this year to Two Shillings, but in view of the fact that the subscribers in 1920 had a right to expect a due return, it was decided to publish at the original price. Each issue costs considerably more than a shilling to produce, not taking into account carriage, postages, packing, etc. Therefore it has now been decided to increase the price to Two Shillings a copy next year.

The reception of the *Buddhist Review* for 1921 has been more than gratifying. The two first numbers are now completely sold out, and the remaining two are rapidly following. This proves that there is a popular interest in, and demand for, such a publication.

The importance of the *Buddhist Review* as a popular exponent of Buddhist teaching, as a means of propaganda, and as a medium for the

exchange of news of the Buddhist World Movement and for reviews of the latest works on Buddhism, cannot be over-estimated.

It is therefore urged upon Members and Subscribers to do their utmost to enable the Editors to carry out their plans for the coming year.

The January number (1922, Vol. XII) is now in preparation. Subscribers are earnestly requested to renew their subscriptions at once in order to avoid disappointment.

The Annual Subscription is EIGHT SHILLINGS AND EIGHT PENCE, post free, which includes Membership of the Buddhist Society, though any larger donations in aid of the other activities of the Society will be gratefully appreciated. The minimum Membership Subscription to the Buddhist Society is Five Shillings annually, but this does not include the *Buddhist Review*.

Subscriptions and donations should be addressed to the General Secretary, The Buddhist Society of Great Britain and Ireland, 41, Great Russell Street, London, W. C. 1.

J. E. ELLAM,
General Secretary, and Joint Editor
of the "*Buddhist Review*."

November, 1921.

DIETETIC SINNER.

Beasts of the field were held up as examples of healthy and clean rivers by Mr. Ernest Bell, in his presidential address to the Vegetarian Society at Manchester to-day. The wild pig, he said, had nothing of beastliness in his natural state. It was only when animals were domesticated that they developed uncleanness.

He could think of no more ridiculous sight than that of people sitting in a row sucking at pipes and tobacco when they knew it was harmful. No animal ever did that.

Dr. Bertrand Allinson considered that the evolution or devolution of the human race was closely bound up with diet. The perfect diet, to his mind, was one which consisted of fruits, nuts, and grains ; then came vegetables, and lastly animal products such as eggs, cheese, butter, and milk ; but he had some doubt as to whether butter and milk had the right to be considered natural.

The great advance in social conditions could not take place until right living became universal.

"Some vegetarians," he declared, "are great dietetic sinners. They eat far too much, and to forswear flesh is no means of ensuring health." Alcohol, tea and coffee he described as injuries to every function of the

body. Alcohol filled asylums and infirmaries, and tea was the foster-mother of dyspepsia and nerve trouble.

He regarded two meals per day sufficient for persons between the ages of 25 and 55, and after that age one meal per day, about three o'clock in the afternoon.

DRINK INCREASES MORTALITY.

While acute disease is usually the result of accident or infection, chronic disease is for the most part due to the breakdown of the vital machine as the result of the cumulative effects of unbiologic habits. Between the ages of twenty and twenty-four years 300 men die for every 100 women; and twenty years later nearly four times as many men as women die from disease of the heart and blood-vessels. The large use of alcohol and the general use of tobacco by men would seem to be a large factor in causing the great difference in the mortality-rate.

A dangerous fallacy which leads annually to the loss of millions of years of life is the notion, Dr. Kellogg tells us, that a man may have a surplus of vitality which he may expend in excesses and indulgences. This surplus of vigour is really a margin for emergencies, to be drawn upon in our declining years when outgo exceeds income, a sacred endowment which we hold in trust not for ourselves alone, but for the community, the nation, the race, by the judicious use and investment of which we may contribute to the welfare of our fellows, of those who come after us.

Among the interesting lessons from the war is the notable lowering of the death-rate in several countries. In Denmark the death-rate fell 35 per cent. due, in the opinion of Dr. Hindhede, the Danish food-controller, to simpler habits of living, and especially the low-protein diet and the use of coarse bread. The same thing was true in Germany. It is said that diabetes has practically disappeared in Germany, and that gout, formerly very common, is now unknown.

If Germany is profiting by the absence of its customary poisons, we are at present suffering from an overdose, and that notwithstanding the prohibition of alcoholics, for the increased consumption of coffee and tobacco has established new records which give to the average American a daily dose of three or four grains of nicotin and four grains of caffeine.

Health studies and health conditions must be given first attention in our public schools. A good knowledge of physiology and personal hygiene should be required of every graduate from high school, academy, college, or university. The people must be made to understand that

soundness of body is fundamentally essential in business, art, literature, politics, and religion, as well as in warfare, sports, and industry. By creating an enthusiasm for health promotion and physical perfection we may incorporate the practise of eugenics and euthenics in the *mores* of society, and even make them a part of religion."

INTERNATIONAL BUDDHIST UNION" NEWS EXCHANGE.

Messrs. George Routledge and Sons, Ltd., have just published *An Encyclopædia of Religions*, quarto, cloth, pp. 397, edited by Maurice A. Canney, M.A. This is a most valuable book of reference for the student of comparative religion. It deals with every aspect of religious belief and practice, ancient and modern, their deities, sacred books, rites and ceremonies, sects, etc. Buddhism is explained accurately and with understanding and sympathy. The references are, for the most part, brief; an unavoidable circumstance considering the very wide range of subjects covered. But the Editor has the gift of a clear consciousness, which conveys more information in a few, pithy sentences than is often the case with longer articles. This excellent work of ready reference should find a place on the shelves of the leisured scholar and the cultured student, as well as of the busy journalist, lecturer, minister of religion, or man of affairs, who needs accurate knowledge but has not the time to read lengthy dissertations. The price of the book is 25/- net, and it can be had from the Buddhist Book Depot, 41, Great Russell Street, London, W. C. 1, postage extra.

J. E. E.

The work of Buddhist propaganda in the West goes steadily forward. In England, the weekly lectures continue to be well attended, and lectures have been given in the Provinces. The largest meeting during the past month was at Dunstable on Nov. 22nd, when the General Secretary of the Buddhist Society addressed a meeting of the local Scientific and Literary Society on "Gotama the Buddha, His Life and Teaching". General Smythe, D. S. O., presided, and spoke very feelingly of the high moral teaching of Buddhism and its influence in Ceylon and Burma. There was a large audience of some 700 present, and the lecturer's address was received with appreciation and sympathy, particularly his remarks upon the aim of the Buddhist Society to bring about a closer understanding on the part of the British people in respect of the aspirations of their fellow subjects in our Eastern Dependencies.

Professor Suzuki, Secretary of the Eastern Buddhist Society of Japan, and Editor of the *Eastern Buddhist*, writes welcoming the idea of the International Buddhist Union, and expresses the hope that the revival of

Buddhism will lead to the establishment of Buddhism as religion in the West. We should add to this that it all depends upon the earnestness of the Buddhists in the East, and whether they realise what a tremendous power to them a strong Buddhist Society in England would be.

—Mr. Oskar Schloss, hon. correspondent of the I. B. U. in Germany, says: "In Germany, the Buddhist life makes more and more progress, and the interest in the Doctrine of the Buddha is being greatly extended by the books which are being published. The *Maha-Bodhi Gesellschaft* has been united with the *Bund für buddhistisches Leben*, and is now named "Bund für buddhistisches Leben, zugleich deutscher Zweig der Maha-Bodhi Gesellschaft." At this point I ought to mention that a gentleman called in at the office of the I.B.U. and asked if there were any political implications in the Buddhist World Movement. He was told that there are not. As Buddhists, we are not concerned with politics as such, but only with the spread of Buddhism. It is true that the Buddhist teaching has definite *social* bearings, and if it were only thoroughly known the results would be of great benefit to the world at large. One thing only do we proclaim:—Our Lord the Buddha, and His Doctrine Glorious, and this without regard to race, nationality, class, caste or colour. So long as we keep this aim in view, and are prepared to sink our own personal ideas and differences in it, we shall succeed. If we depart from it, we shall fail. In this direction there is one thing we must guard against, and this is the intrigue of opponents. Buddhists are the enemies of none; but there are unfortunate people who consider themselves to be the enemies of Buddhism. I have had definite information that many things are being said of the leaders of the movement which are not true. But, if we stand together and immediately inform one another of anything of this character, then nothing can possibly prevail against us. Nothing can prevail against the Truth if only we are faithful in our adherence to the Truth which is expressed in the Dhamma of Our Lord the Buddha.

—Professor Carlo Formichi writes from Rome: "The interest in Buddhism is daily growing throughout the whole of Italy." He gives the names of some of the leaders of Buddhist thought in that country, particularly Professor Guiseppe De Loren of the University of Naples, and Member of the Senate. Efforts are being made to extend the Interest in Buddhism and to bring the whole in line with the general aim of the I.B.U. Mr. Ernest Hoffmann, who is a member of the Maha-Bodhi Society, writes to the same effect from Naples.

From France, Mrs. J. M. Malbranche writes an interesting letter saying that efforts are being made to revive Buddhist Studies, but the war had the effect (as it did in England) of interfering with the progress of this work. Captain Meysey-Thompson, hon. Correspondent of the I. B. U. in France called at the London office two days ago, and made some excellent

suggestions for the furtherance of our work. The idea of making the Buddhist Review an international organ is one which has already been considered. This can be done only if the Buddhists in the East awaken to the tremendous opportunities which are now open to them.

Dr. Lenard, an old and learned member of the Buddhist Society of G. B. and I. writes from Vienna welcoming the I. B. U. He says that the war killed the Buddhist movement in Austria, but that he is reviving it again.

In Denmark and Finland the movement is going steadily forward.

From Russia one letter has been received, but it may be a long time before the Dhamma can establish itself in that unfortunate region.

Concluding these Notes, I wish to remind our Co-religionists in the East that the work of the International Buddhist Union is steadily growing heavier, that it rests practically on the shoulders of one person and that its expenses (which the Secretary is paying out of his own pocket) are also growing heavier. No other religious mission in the world labours under such difficulties. You, the Buddhists of the East, have been told by a reverend gentleman that the hand of the Buddha is a dead hand. Are *your* hands dead also?

J. E. ELLAM.

41, Great Russell Street, London, W. C. I.

November 28, 1921.

REVIEW.

An Introduction to Mahāyāna Buddhism, by William Montgomery McGovern, Ph. (Kegan, Paul & Co., Ltd.), pp. 233, 7s. 6d. net, is an important and masterly contribution to our knowledge of the Chinese and Japanese phases of the subject, to which it has special reference. The value of the work is enhanced by the fact that the author is not only a profound Chinese and Japanese scholar, but is himself a Buddhist, and an ordained priest of the Nishi Honganji, Kyoto, Japan. He is a member of the Council of the Buddhist Society of G. B. and I. The book opens with an Introduction dealing with the doctrinal evolution of Buddhism, which is followed by chapters on the epistemology and logic, the nature of the Absolute and its relation to the universe, the Trikāya—the Buddhist doctrine of the Trinity, the nature and powers of Buddhahood, psychology, the Wheel of Life, and the road to Nirvāna. A short history of Buddhism and the principal Buddhist sects, and an Appendix giving a survey of the principal types of the Buddhist scriptures, conclude the volume.

The description of the manner in which the great cloud of metaphysical

theory and speculation grew out of the earlier, more precise form of Buddhism, is of great interest, and will prove of value to those whose inclinations lie in this direction. But there is little encouragement for it to be found in such teachings as are attributed to the Buddha himself. Indeed, it would almost seem that the Buddha hardly understood the implications of his own doctrine so well as the Mahāyānist elaborators of it! We hear from time to time of "esoteric Buddhism", and certainly there is esotericism in some of the Mahāyānist schools. But we may be permitted to suggest that such "esotericism" is only in respect of their own peculiar methods and tenets. Whether this is an advantage or not is a matter of opinion. The Buddha himself, as is well known, eschewed the esoteric, the hidden and the secret. It is conceded by the Mahāyāna that all theories, hypotheses and doctrines, including its own, belong to *relative* truth, and are capable of modification and development as the result of increased knowledge. As regards the "Absolute," it is admitted that it transcends both matter and mind, and that words and concepts are incapable of defining it. It is said to be inconceivable but not unrealizable. For this reason therefore it is surely beyond discussion? Nevertheless the discussion was entered upon, and as we consider it we become convinced of the truth of the author's remark that most of the schools (of the Mahāyāna) were very fond of metaphysical hair-splitting, and it is interesting to see how they carried on the discussion. It leads us to reflect upon the wisdom of the Buddha, of whom it is said that, when confronted with such discussions, he remained silent. Among other things, they resulted in the elaboration of a wealth of mystic and miraculous events which were supposed to have attended the Buddha's birth and earthly career. But, despite all this, there is presented faithfully, in the Mahāyāna, the specific doctrine of Anātman (Anatta), the non-existence of a permanent ego-soul, or Atman, which last is a theory peculiar to the Hindu (Brahmanical) theistic philosophy, and its derivatives, such as modern Theosophy. The five Skandhas (Khandhas), or attributes of being, and their subdivisions, are maintained. The method of re-birth, or the re-arising, of the being is very clearly and convincingly explained in the fifth chapter which deals with the psychology. The work demands the close attention of all students of Buddhism, and should find a place in the libraries, not only of Buddhists, but of all who are interested in the study of psychology, occultism, and kindred subjects. Its perusal will arouse a pleasurable, and perhaps an impatient, anticipation of the larger and more comprehensive work on Buddhism which the author has now in preparation. The book can be had from the Buddhist Book Depot, 41, Great Russell Street, London, W. C. 1.

J. E. E.

BUDDHIST AND HINDU ANTIQUITIES IN JAVA.

LANTERN LECTURE BY MR. JINARAJADASA.

A lecture on "Buddhist and Hindu Antiquities in Java," profusely illustrated with lantern slides, was delivered at 6 P.M. on Monday at the Tower Hall, by Mr. C. Jinarajadasa, M. A. The lecture was in aid of the Building Fund of the Y. M. B. A. and there was a large audience.

The lecturer began by stating that in Java they found to-day a Malay race, but there was a time in that land when there were Hindus. The moment they went across the country they noticed the relics of the Hindu civilisation. For instance they came across Madura. They found that each district was called *desas* and the headmen were called *pathis*. The Javanese knew nothing of the language of Sanskrit, but yet they came across many familiar Sanskrit words. To-day they were all Mohammedans excepting a few in the island of Madura. They had the tradition that Indian culture prevailed there at one time. It was not known how the culture spread into Java. It had been suggested that some Hindus were sent by a king called Agisaka, which probably meant Asoka, and that they settled down in Java many centuries ago. For instance they found that the Javanese wore a turban similar to the turbans worn in South India. One of the most interesting peculiarities in Java was its music, which was different from Oriental music in that there was a perfect harmony in the various musical instruments, which was conspicuously absent in Indian music to-day. There were as many as 250 stories adapted from the Mahabharatha and staged in the Javanese theatres. The characters of the play were represented by buffalo—hide figures while others narrated the stories. The Javanese Orchestra had 15 pieces which when strung together gave some idea of harmony. The Javanese drama was very striking and was full of symbolism. Each actor lived, so to speak, the thought, and as such the Javanese drama was unique.

Speaking about the architecture of the land, he referred to an illustrated Hindu Temple built in the Indian style of architecture. In Javanese architecture there was far more realism. They studied nature more closely and the human figure was far more proportionate. Ordinary Indian architecture dealt largely with human figures as symbols. The next picture showed the picturesque Buddhist Temple at Borobudur, the most magnificent Buddhist monument he had seen. It was almost as perfect as the day when the builder completed it. That was due to the fact that a volcanic eruption covered it with ashes and the topmost part of it was detected recently when the British were exploring the island. Here and there were little substitutions, but on the whole it was almost the same as on the day it was built. The whole monument was a symbol in stone of the life-history of man. It contained the different "lokas" vividly

represented on tiers. It was beautifully planned and must have been built by a number of architects. It contained innumerable figures of the Buddha, some of them exquisitely carved and unique. There were also carved sculptures of the Jataka stories some of which have not been identified yet. There was a figure of the Buddha seated on a chair, a pose of the Buddha he had not seen anywhere.

After some further pictures had been explained, the lecturer concluded by stating that a great work awaited the student in research in Java.

A vote of thanks to the lecturer was proposed by Mr. D. B. Jayatilaka.

Mr. Jinarajadasa left for India on Monday night by the Talaimannar train.

—THE BUDDHIST.

MR. C. JINARAJADASA'S LECTURE.

AT THE PUBLIC HALL, COLOMBO.

By E. S., Jayasinghe.

I only make an attempt here to reduce to writing certain impressions created in, and certain thoughts that occurred to my mind whilst listening to the lecture. It must not for a moment be supposed that these lines are offered as a review much less as a criticism of all the learned lecturer said.

In the Chronology of events, that had followed in quick succession, in the eighties it must appear even to the most superficial observer, that the part played by the early Theosophists, who came to this Island, in the renaissance of Buddhism, had been so great and so far reaching in its efforts, that there can scarcely be a single Buddhist in this Island, who would not most unhesitatingly lay himself under a deep debt of gratitude to this early band of loyal workers. It becomes therefore the duty of all Buddhists of the present generation, as it had been the duty of the past, to make every possible effort, to understand, to the best of their ability, what Theosophy is, what its mission. Above all it is incumbent on us to look at Theosophy from the point of view of Theosophists, to understand their ideals, so that a bond of mutual understanding can be established.

It was partly with this end in view and partly because there is much in the learned lecturer that interests me largely, that I was present at the lecture.

I have always tried to listen to lectures with much care and attention. But never before had I listened to a lecture so attentively and with such concentration of mind as I did last Sunday evening. Seated as I did almost in the front row, the lecturer standing but a few feet ahead, with all the lights on the stage focussed on a face already handsome, I was able to mark every word of the learned lecturer, watch every emotion and

follow his trend of thoughts. There was undoubtedly much pathos, much feeling for those who in his opinion were lagging behind in the "religious awakening" of the world, there was much ornate diction and in a word all that goes to make a polished speaker. But with all these I grieve to confess to a sense of great disappointment in that I was able to add nothing to what I knew of Theosophy before. There were repetitions of oft-repeated ideas of formulas and theories. The unseen "authorities" were hinted at. But there was nothing new, no creative new ideas, nothing to carry me, even one step forward to such an understanding of Theosophy as I desired. Nevertheless the lecturer succeeded in creating in my mind one impression of which I believe I was never before so convinced. It was as clear to me as broad daylight that Buddhism and Theosophy are two different things as distant as the poles—that they are not one but a twain—a twain that shall not meet, and can never meet, and can never be made to meet.

The learned lecturer began by bemoaning what appears to him to be a fact that there is a general inertia, a decadence in all religions existing in all countries, and he further grieved that when all religions are weighed in the Theosophical balance they can but be found wanting in that they have signally failed to achieve the ideal.

The ideal to attain according to the learned lecturer, appears to be, that every Buddhist should be Buddha-like and every Christian be Christ-like, every Mohammedan be Mohamed-like, and every Parsi be Zoraster-like.

I do not pretend to speak about those of other religions nor do I pretend to speak on behalf of my own religionists. But speaking for myself I cannot but believe, that there must be many more numbers of deaths to die, births to be born than I care to count before I can reach the ideal my religion holds before me. Because it is the highest consummation.

With regard to the failures of religions Buddhism, few will say, has failed. I believe other religions also have not in their own way. Perhaps Buddhists may be held to have failed. Unfortunately the learned lecturer has certain disabilities that had to go to obscure his point-of-view. It was when quite young that he left his Buddhist parents and went under the protection of the Theosophists. Even when he returned for a sojourn here a few years ago he lived in an atmosphere of his own, a much detached life even among those whom he intimately knew. Sinhalese to him was like a foreign tongue.

We, Buddhists, crave his indulgence in the request that at some distant day, he would over-come these disabilities. He would then be able to adjust his mental vision to pierce through a dense fog of rituals and ceremonies to find Buddhism to be a living force—burning in the inmost

recesses of the Buddhist—mass—population. The rays of a living religion manifesting themselves in various efforts by its adherents to emulate, as much as one is capable of at a time, the great qualities of the Great Buddha he would then see in abundance.

Certainly when the learned lecturer born of Buddhist parentage and born into to a Buddhist environment when he makes himself the mouth-piece of the invisible "Mahatmas" of the "Fraternity of Elders" composed of all the passed away religious founders, of a "Great Department of Religion," of "Gurus" and "Adepts," we Buddhists must necessarily pause and exclaim—verily Buddhism has failed and have failed to accomplish anything Buddhistic in the learned lecturer!

To all men, the learned lecturer declared, religion is a mere tradition. One Buddhist by parentage, to him, by tradition, Buddhism is his religion. The logical conclusion from this kind of reasoning I believe is, to doubt whether there is ever a man or woman who is a Buddhist or a Christian by conviction. But does not tradition beget conviction. The learned lecturer may not go far to find Buddhists by tradition whose tradition has crystallized into conviction. I believe if he seeks, he may find quite a number in the households of many whom he knows. Anyway to say that every man or woman professes religion simply as a matter of tradition is a generalization which undoubtedly must not carry its own condemnation.

Almost at the close of the lecture Mr. Jinarajadasa made an impassioned appeal to the audience to picture the majesty of the world. The small stars he said circling round the larger, the Molecules, the Electrons, the Atoms, all in their relativity functioning a Law. I wonder whether he holds these as manifestations of the Fraternity of the Elders through, what he calls the "great Department of religions." But to Prince Siddhartha the world with all its magnificence with all its oft-repeated "uniformity of structure and uniformity of function" contained so much of misery and so much of suffering that He forsook everything and went forth to find a remedy. To us Buddhists the world with all its magnificence cannot but appear to be a phantom a miasma and life but a dream a shadow both to be eschewed for the attainment of Nirvana which the learned lecturer with much good sense wished his audience.

In the course of his lecture, he also said that all religions were encrusted with views of commentators. It may be so or not. In the progress of all religions if may be quite possible, during the stages what are called 'enthusiasm' or 'elaboration' certain views of commentators may have undermined their pristine purity. But it may justly be asked whether Theosophy of an origin so comparatively young has withstood such encroachment by later adherents.

—THE BUDDHIST.

THE GATHAS OF PROTECTION.

“ नमो तस्स भगवतो अरहतो सम्मा सम्बुद्धस्स ”

The following *gāthās* in Pali are recited by Buddhists, both Bhikkhus and laymen invoking the blessings of the Buddhas of the past, present and future.

“LET US ADORE THE SUPREME, HOLY, ALL-KNOWING BUDDHA.”

जयन्तो बोधियामूले-सक्यानं नन्दिवद्भ नो
एवं तुय्हं जयो होतु-जयस्सु जय मङ्गलं

Victory ever attend thee by the grace of the Lord Buddha who himself attained spiritual victory at the foot of the Bodhi Tree.

यं किञ्च रतनं लोके-विज्जति विविधा पुथु
रतनं वुद्ध समं नत्थि-तस्मा सोत्थि भवन्तु ते

Mayest thou be happy and prosperous by the grace of the Lord Buddha who is the most precious jewel of the world.

नत्थि मे सरणं अज्झं-बुद्धो मे सरणं वरं
एतेन सच्चवज्जेन-होतु ते जयमङ्गलं

The Lord Buddha is the supreme refuge and none else ; by the power of this Truth may victory and happiness be unto you.

सब्बौतियोः विवज्जन्तु-सब्बरोगो विनस्सतु
मा ते भवत्तन्तरायो-सुखो दीघायुको भव

May all dangers be averted, may all diseases vanish, may all obstacles be removed from thy path, and mayest thou live long in happiness.

भवतु सब्बमङ्गलं-रक्खन्तु सब्ब देवता
सब्बबुद्धानु भावेन-सदा सोत्थि भवन्तु ते

All happiness be unto thee, May all the Divine Powers protect thee, and by the Grace of all the Buddhas mayest thou enjoy happiness for ever.

FINANCIAL.

MRS. FOSTER MISSIONARY FUND.

Statement of Expenses for the months of October and November, 1921.

OCTOBER :		Rs.	A.	P.
Clerk's salary for Sept. including bonus Rs. 5 ...		35	0	0
Buddhist Work in England, sent to F. J. Payne, Esq., £10 ...		175	0	0
Buddha-Gaya a/c for printing Judgment of Buddhagaya Case ...		156	0	0
TOTAL	...	366	0	0
NOVEMBER :		Rs.	A.	P.
Buddhist Work in England, sent to Capt. Ellam		200	0	0
4 wrappers for 4 students at Bolpur ...		31	0	0
An orphan boy Rs. 10, M. O. Comm. As. 2 ...		10	2	0
Clerk's salary for October ...		30	0	0
India Press for printing Buddhagaya memorial ...		25	0	0
Slippers for the students at Bolpur ...		5	4	0
1 wrapper for Revd. Sarananda's boy ...		6	12	0
2 flannel shirts for students at Bolpur ...		4	8	0
2 shirts for students at Bolpur ...		3	0	0
Miscellaneous expenses ...		3	4	6
TOTAL		318	14	6

SRI DHARMARAJIKA CHAITYA VIHARA.

Statement of Receipts and Expenses for the months of September, October and November, 1921.

RECEIPTS.				EXPENSES.					
		Rs.	A.	P.		Rs.	A.	P.	
September	...	25	4	9	September	...	110	6	3
October	...	17	2	0	October	...	84	1	6
November	...	10	12	9	November	...	160	6	6
Total Receipts	...	53	3	6	Total	...	354	14	3
Less	„	301	10	9					
				354	14	3			

ACKNOWLEDGMENT.

We acknowledge with thanks the receipt of two bells for the Sri Dharmarajika Chaitya Vihāra from Brishamān Brahmacharja Sakya Bhikshu, of the Saptapura Mahavihara, Asoka Pattan, Nepal, and Hira Ratna Sakya Bhikshu, Asoka Pattan, Nepal.

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“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

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PSYCHOLOGICAL CULTURE.

Of the many religions that exist to-day there are three religions that teach man to renounce the pleasures of the senses, viz., the higher Brahmanism, Jainism and Buddhism. The higher Brahmanism is metaphysical, Jainism is ascetic and Buddhism takes the middle path in its asceticism avoiding the speculations of *he Whence, Whither and What am I.*

Christianity and Mahamadanism have no practical psychology, while in their ethics they are materialistic avoiding the subtleties of mysticism.

The Buddha unfolded the mysteries of the unseen which belong to the plane of the unconditioned. The higher Brahmanism has its *yoga-vidyā* which when cultivated lead the mind to the realization of “that thou art” and “I am that.” It is the culmination of the metaphysics of the Ego.

The difference between Buddhism and other religions is that while the latter went in search of the ‘What am I’ and ‘I am that’ Buddhism attempted to purify the mind from the inhospitable associations of covetousness, anger and foolishness. The Buddha was the first to discover the Law of Cause and Effect and the first to promulgate the Law of Karma showing the immortal nature of the Mind. He was the first to show the Three Great Characteristics of all phenomena in the material and spiritual universe, and the first to show the Middle Path avoiding the extremes of asceticism and sensuousness,

The Three Great Characteristics of all Sankharas and Dhamma are Changeability (aniccam) Painfulness (dukkham) and Unattachment (anattā).

Everything that is composed of matter is liable to change. All feelings, perceptions, ideations and cognitions in association with the four great mahabhutas of solids, liquids, heat and air are by nature liable to undergo change. The minute, subtle, atom and electron are undergoing change. Suns, moons, constellations, and the earth with the billions of solar systems are liable to dissolution. The physical body is undergoing change every second, eventually ending in the disintegration thereof. The continuity of consciousness is never broken (*chitta paramparā*) from one life to another. It is owing to the feebleness of memory that we are unable to recollect. To know the secret of this continuity the science of Yoga has to be learnt. Through yoga the memory is strengthened, and forgotten events can be recalled.

The science of yoga was cultivated in ancient India by the yogi thinkers, who abandoned all worldly desires and yearned to realize the mysteries of life.

The purification of the mind was to be got by going in the path of Holiness which is called the Noble eightfold Path, and by practicing the four *satipatthānas*, four *sammappadhānas*, the four *iddhipādas*, five *indriyas*, five *balas*, and the seven *bojjhangas*.

The four *Satipatthānas* have to be practised to purify the mind by means of analysis from physical, sensational, perceptual, volitional, and other impurities. The selfish attachment to the body has to be given up. This attachment to the ever changing body makes the mind to follow the path of sensuousness. A proper analysis of the different portions that go to make up the body will show that nothing in the body is permanent, and nothing is there that can bring happiness to the mind. Hair of the head and beard in the face grow grey, the skin becomes wrinkled, teeth fall, limbs grow weak requiring the support of a stick, eyesight fails, ears lose the sharpness of hearing. What is then there to love in the body? Old age and disease are followed by death. However much may be our attachment to the body, when death comes the life principle leaves the body, and the body is then buried or burnt.

The obstacles that each man has to overcome are five, *viz.*, the desire for sensuous enjoyment, the manifold forms of anger and hatred, the mental lethargy, restlessness of the mind, and doubt of the Buddha, the Truth, the Holy Saints, of the past life and of a future, and of the law of cause and effect. Renunciation of sensuous pleasures, overcoming anger by love, keeping the mind in activity in doing meritorious acts, calmness of mind, and faith in the Buddha in Truth, Holy Saints, in the Law of cause and effect, in the continuity of life after death etc., purify the mind.

The object of life according to the teachings of the Blessed One is to do good to others, and to realize the happiness which comes from the purity of one's life. Purity of life is achieved by refraining from the ten evils, by observing the precepts of the noble eightfold path, by cleansing the mind from psychic impurities, and when the conviction comes that there is no impurity in the mind then comes joy, and delight. With delight comes the peace, and when peace is attained the unity of consciousness is realised. Then the radiant consciousness is in a condition to soar high into the realms of infinite wisdom.

A religion that teaches not a higher morality and a higher wisdom is fit for the barbarian. Certain religions have no higher fruit to offer than the sensuous heavens of the low plane where the gods live in the enjoyment of sense pleasures of a subtle kind. The gods and angels of the lower heavens according to the higher psychology of Buddhism are considered as still devoid of the higher wisdom. Sensuous delights belong to a lower plane of purity of consciousness.

Buddhism teaches that man by his purity and concentration of mind can ascend to the higher realms of the Brahma gods. The higher brahmalokas are not for the sensuous gods. Only by refraining from sensuous enjoyments can the greater fruits of the godly life be achieved. A life of celibacy is essential to realize the happiness of the brahmalokas. Ordinary morality is insufficient to realize the Brahmaloaka happiness. Ordinary morality without samadhi is enough to enjoy the delights of the sensuous heavens. Low religions have depicted the sensuous heavens, where the denizens live in the enjoyment of physical pleasures sitting in chairs and shouting hallelujahs, or drinking wine and eating meat and attended to by apsaras, celestial virgins.

The purified consciousness is able to attain to the superpsychic states of divine hearing, divine sight, reading others thoughts, looking back to past lives for hundred kalpas back, and still further back into the constructions and destructions of solar systems, and is able to do superpsychical phenomena which are called iddhi.

PSYCHOLOGY OF SUPERSTITION.

The *London Spectator* in an article entitled "Asia and Europe" tries to prove that the Asiatic is the slave of superstition.

The home of superstition is in Asia. It was in the backwaters of Asia that Jehovah was born. Moses born in Egypt came over to Asia and with the help of the Horeb deity introduced every kind of diabolical superstition among the barbarous tribes. The Hebrews were full of superstition, and they came over to Asia from Egypt and carried super-

stitious ceremonies wherever they went. The father of superstition was the deity who created man out of mud, sent a serpent to talk with the woman who was made out of a rib got out of the mud man ; made the woman to eat the fruit of a tree that was to have made her a god, and the god in fear sent the man out of the garden, and had a watcher in the shape of an angel with a flaming sword posted at the gate of the garden, and on account of the evil deeds that men committed had the world destroyed, by a deluge, and saved only one family, which for nearly ten months lived in an ark which had one door and one window, and after ten months, came out of the ark, and the first thing he did was to get drunk, and for no fault Ham was cursed ; and the men after some time began to build a tower in order to go to heaven, and the god seeing the efforts of men got frightened, lest they should succeed, and then leaving the whole world to its fate had one man chosen, who was born in Chaldea, who when he was ninety years had his foreskin removed and promised a child by his old wife. The god who destroyed the world is now worried because of the evils that men committed in Sodom Gomorrah, and had them destroyed, and had Lot's wife turned into a pillar of salt. We thus see that the folklore superstitions of the Egyptians and Babylonians were carried to Europe and to-day they are accepted as gospel truths by nearly 400 millions of Europeans.

Before the Babylonian and Egyptian superstitions were introduced into Europe by the Asiatic Hebrews of the back waters of west Asia, how did the European barbarians live we have no historical evidence. The pre-Christian superstitions could not be so bad as the later ones they received from Hebrew-Babylonian-Egyptian sources.

The religion of the European races which had its origin in Egypt and in the desert of Sinai and Horeb is replete with the superstitions of the savage. Think of the credulousness of the western peoples accepting the idiotic superstition that the world was created out of nothing, that air, space, heat, and water and matter were all created by a god, and that because an old Jewish woman ate a woodapple that all the world has to suffer from the sin, and that a serpent came walking and suggested the old woman to eat the fruit of a tree which grew in a place which does not exist. Where is this garden located guarded by the angel in whose hands is a flaming sword? What sober minded man could believe that a god could exist without heat, space, air. Out of nothing god came out and created the sun and moon and stars and man and made him to be deceived by a serpent. The religion of the western peoples is one mass of superstition. There is not one statement which is recorded in the book of the Hebrews which could be accepted as a statement of fact, Every item wherein a personality was concerned belongs to the category of superstition. The story of the Hebrews crossing the Red

Sea, the forty years' wandering in the wilderness of Sinai, the ordering of Joshua to stop the sun and moon from giving light, the story of Samson, the story of Elijah, the fable of Jonah, the immaculate conception of Jesus, the story of his resurrection, the ascent to heaven in the physical body, his return to judge the quick and the dead, the story of the eternal hell are old world myths, which formed part of west Asiatic folklore, today accepted by the four hundred millions of Europeans as gospel truths.

The western races until a hundred fifty years ago believed in witches, and in magic. The Roman Catholic Church is the hotbed of magic and superstition, keeping the people in utter ignorance. Science that was born about the fifth decade of the nineteenth century has only a small following. The overwhelming majority in Europe and America are in reality psychologized Hebrews accepting the myths and folklore stories of the wandering nomads of west Asia.

The Chemists, Physicists, Electricians, Evolutionists, Geologists, Anthropologists, Astronomers, Biologists, Assyriologists, Psychologists, etc. have replenished certain portions of the earth by their wisdom, but it is only a handful that accept the results of their researches. The majority still credulously cling to the west Asiatic folklore myth that the earth is only six thousand years old, that god created man from mud, that woman was made from the rib of a man, that Jesus was born from a virgin, that his physical body was in the earth for three days, and that it rose up, and this same physical body which required fish, and flesh and wine, is now in heaven sitting at the right hand of god the father! Asiatic Christians are the spiritual children of European Christians. Both believe the myths as spiritual truths.

The people of India who follow the Brahmans are first cousins of the Bible mythmakers. India is full of people who accept the myths of the Puranas blindly, just as the Christians accept the myths of the Hebrew Puranas, and in addition to the Brahmanical, Puranas the people of India have to believe another collection of folktales brought over from Mecca and Medina a thousand years ago. The people of Europe have to swallow the folktales of only one collection; but the people of India have to swallow the folktales of three collections, viz., the Brahmanical collection the Hebrew collection and the Moslem collection.

The home of Hebrew folktales is the Euphrates valley. The Brahmanical collection takes us to the top of Himalayas, the top of the North Pole, and the White Sea. The Moslem collection takes us to Arabia and Persia.

A hundred years ago the European tribes were living in darkness. They knew how to make gunpowder and with the help of cannon and match locks succeeded in vanquishing the ignorant tribes and peoples in

the south seas, and in India. The gods of the Brahmans and Moslems failed to defeat the makers of gunpowder. The European races were benefitted by the few men who were engaged in their researches in the field of chemistry. The invention of the steam engine gave the Europeans to win the race. The discoveries in the field of electricity gave the Europeans help to win the race over the people who have no gift to make discoveries. In the material world the steam engine and the electric dynamo are great forces. They have helped Europe to harness the forces of nature for their own physical gain. But they have not been helpful in making the European races to become morally superior. They still cling to the Babylonian and Hebrew fables, they still believe that the earth and the sun and the moon were created by the Horeb deity, they still believe in the story of Adam's fall, and the deluge, and the building of the Babel tower, and the confusion of tongues. The physical inventions have not given any help to improve their morals. Psychologically they are still animists, they believe in superstitions, they pray to the Horeb deity, they want the help of the priest who will pray to the deity to save them from an eternal hell of fire and brimstone which is called the bottomless pit. They still believe the horrid nightmare of the Greek helot who wrote down his dreams as god's revelations, and they are living in fear expecting the end of the world, trusting every Joanna Southcote who has the hardihood to utter prophesies.

Politically the European races follow the diplomacy of Moses, Joshua and the Horeb deity ; morally they are old world Hebrews of the period of David, psychologically they are animists of the Borneo type ; believing on the totem pole which was set up by Moses in the wilderness, and in ecclesiastical bull roarers.

The Spectator is wrong in saying that the Asiatics are slaves of superstitions. It is the European who are slaves of superstition, who clinging to a foolish Asiatic antiquated faith, think that they are wise, whose wisdom consists in maligning people and giving the poisons of opium, liquor, cocaine, and making them imbeciles for the selfish gain of a few thousand capitalists who are utterly immoral in not having even the germs of spirituality and lacking in the principles of compassion. No race who follow the Horeb deity can become moral and work for the elevation of another people. Hypocrisy, insolence, arrogance, immorality, pride are worse than superstitions. We should like to express our own opinion for the information of the superstitious people of Europe, especially to the writer of the Spectator article, that until they abandon the old world Hebrew fables which they now believe as gospel truths they would remain in darkness in spite of the discoveries of the few scientific men who vie with each other in trying to make murderous weapons for the destruction of their enemies.

The happiness of the whole world is at stake because of the diabolical selfishness of a few millions of European people. It is their ignorance of nature's immutable laws that make them think that they can be happy while the whole world is going through indescribable suffering. The Russian aristocratic party kept the millions of the Russian people in a state of slavery and did not allow them to walk in the path of progress. The evil that they had done for several generations had to be compensated, and the aristocracy was wiped out of existence. The same fate befell the aristocratic party in Germany and Austria. England happily escaped because of the help that she obtained from the Asiatics and from the Americans.

We should like to suggest that irresponsible writers in the British press should at least know something of the ancient history of Asia, especially of India, China and Ceylon. They will then not be so "cocksure" of their freedom from superstitions. But for the scientific inventions of the few men who have by their labours brought physical light, the European races would have remained in darkness in spite of their birth in European soil. For thirteen centuries the West remained in the darkness of barbarism clinging to insanitary habits.

Contact with the East made the Western pirates to adopt the meanest tricks to mislead the Eastern peoples and bring them to destruction. Paid missionaries come to the ancient East to teach them the superstitions of the Asiatic Hebrews. It is not to teach morals that the paid missionaries come to the East, but to destroy the pure morality of the people.

THE DOCTRINE OF SUFFERING AFTER DEATH.

The First to teach of a future world after death was the Blessed One. The Brahman ascetics taught a philosophical religion to the cultured. The priest class swindled the ignorant people by proclaiming the sinful doctrine that by sacrificing animals and offering blood to the gods their sins would be forgiven. The idea of fear of punishment in this life by the gods for not offering them sacrifices was enunciated and impressed on the minds of the unthinking people by the priests. Psychological brigands they were, with no idea of a future birth after the cessation of the present life. The sacrificial feasts were the order of the day. Thousands of animals were sacrificed daily in the sacrificial halls (*yajña-sālā*) by the well to do. The *agnihotra* priests were a greedy lot. They were great beef eaters. The *madhuparka* meat dish ordained by the priests was prepared of cowflesh cooked with ghee and rice. The preparation thereof was according to the ordinance as given in the *Griha-sutras* of Brahmanical lawmakers. Brahmanism at the time of the Blessed

One was a kind of polytheistic religion inculcating the law that cattle, horses and human beings should be sacrificed to avert the illwill of the gods. The religion of Abraham and of the Jews was more like the Brahman polytheism of the so-called Vedic period. In fact polytheistic Vedic religion may be compared to the Muhammadan religion which requires the killing of the cow as a sacrifice to Allah. The Hebrews were monotheistic nominally, but in reality there were sacrificing animals to the idols of the different gods in Palestine. Jehovah loved beef and the blood of the bull. In the period that the Blessed One was proclaiming His gospel of Ahimsā (mercy to animals) the sacrificing Brahmans were great beefeaters. They did not care about a future state, and all they wanted was to eat meat and drink the soma juice. In the Bālapandita Sutta, Majjhima Nikāya, is given a description of the scene of the greedy activity of the sacrificing priests.

For the first time the Blessed One began preaching the noble doctrine of ahimsā, proclaiming that those who kill animals shall be reborn in a state of suffering, and that those who saved animals from the butcher's knife shall be reborn in heaven. The ancient Hebrews as well as the Vedic Brahmans had no idea of hell. The former feared Jehovah who threatened them with immediate death or with curses unto the third and fourth generation. Both the Vedic Brahmans and Hebrews were thorough going materialists. Religions that are devoid of the ethic of compassion are pagan abominations intended for the barbarian.

The doctrine of a future state was proclaimed by the Blessed One as a great spiritual truth, and the aryan people accepted the noble doctrine, which spread all over India and later on all over Asia. Five or six hundred years later Jesus heard of the doctrine of hell, but he misunderstood it and made the people believe that it is eternal. Whether it was his own theory or due to the false interpretation of the idea by the church fathers we do not know. Christianity is a religion without hope ; and a religion that has no mercy to the fallen is miserably false and cruel.

The hell doctrine of the Christian is based on injustice. The *naraka* states of suffering described by the Blessed One are psychical. According to the Blessed One whatever that is done with a cruel heart must bring suffering to the doer. The man who destroys life, according to the law of karma, must reap the reward in a future state by going through suffering. He who saves life and shows mercy gets the reward in being reborn in the celestial regions. Evil deeds produce evil karma and the evil doer is reborn to go through suffering in after lives. He has to atone for the evils he has done, and no animal or god can save him. That by offering blood to a god salvation can be obtained is a doctrine fit for the pagan. If the Doctrine of the Blessed One is true it must be proclaimed

and disseminated so that every human being will hear it. The ignorant people who follow false prophets commit wrong daily. Some kill, some steal, some commit adultery, some tell deliberate falsehoods, some drink intoxicants and these, according to the law of karma, are destined to suffer after death. Whatever his religion may be the evil doer must suffer the consequences, if he commits evil and gives pain to other beings. This is the law of Karma.

The spirit of compassion of the Blessed One manifested in His active life, and He warned the people to avoid the ten evils and to observe the five precepts, *viz.*, to refrain from killing, stealing committing adultery, falsehood and alcoholic drinks.

The man who violates even one of the five precepts shall have to suffer in some future life, for rebirth is sure as the coming down of the skyrocket. No god or saviour can save him for having violated the law of religiousness. The duty of the Bhikkhu who knows the Dhamma is clear : he must warn the people not to commit the five sins which bring suffering to the evil doer in the life after death. The Bhikkhu who knows the Dhamma and does not proclaim it to the people who are ignorant of the Great Law of Cause and Effect is unworthy to wear the sacred yellow Robe of the Blessed One. The indolent Bhikkhu after death shall be reborn in a state of suffering.

The Great Teacher by His divine wisdom won omniscience, and He saw the evil doers born in states of suffering, and the doers of good deeds born in celestial regions, according to the magnitude of the karma, good or evil.

In ignorance millions of human beings commit demeritorious karma in destroying life of innocent animals. Some kill animals to eat the flesh, some for pleasure, some to propitiate bloodthirsty gods. The polytheist offers blood to demons through fear in order to avert danger ; while the monotheist offers blood to his god in order to please him and thereby secure heaven. The materialist kills animals for the sake of eating flesh.

Religions that inculcate blood sacrifices and destruction of living animals are for the savage pagan. Such religions are barbaric unfit for the noble Aryan.

May the day soon come when the Doctrine of Ahimsā will be accepted by the materialists, polytheists and monotheists of the world bringing happiness and joy to the countless millions of innocent animals sacrificed through sheer ignorance and savagery.

Kali worshipping natives of India, Christians, Heathens and Muhammadans throughout the world, we hope will accept the noble and sweet doctrine of mercy and abstain from killing innocent and helpless animals that give milk to man and help him to get his livelihood.

THE ARYAN CIVILIZATION.

The Blessed One is the representative of the purified civilization of the noble Aryans. The Aryan Chakravarti king rules the empire in righteousness. He does not make use of the weapon nor does he adopt barbarous methods of punishment against enemies. Wherever he goes he extends his rule of righteousness. The beautiful story of the Chakravarti king is told by the Buddha in the Chakkavatti suttanta of the Dighanikaya, which in its English dress may read in the "Dialogues of Buddha" published by the Oxford University Press.

The savage forms of punishments adopted by the Catholic Inquisition were not known to the people of India. Nowhere in the history of India is to be found any mention made of barbarous kinds of punishments awarded for refusing to accept dogmas of religious belief. The ordinances of the Chakravarti king forbid his subjects from violating the principles of Aryan life: they are not to destroy life, to avoid stealing, committing, adultery, speaking falsehood, and taking intoxicating liquor.

Savage religions require that the gods should be offered blood of living animals. Bestialism is the accompaniment of barbarism. The savage gods like plunder, and they tell their devotees to rob, and kill the vanquished. The brutal nature of the savage gods may be learnt from the Hebrew texts where the deity is shown in the form of a bush god revelling in destruction. He wants blood, he lets his followers to steal, commit sexual excesses, and drinking intoxicants form part of religion.

The Buddha re-established the forgotten government of the Aryan Chakravarti king in promulgating the principles of righteousness where by the people are enjoined to avoid killing, stealing, sexual excesses, lying, and drinking intoxicating liquor. The Blessed One also promulgated the duties of the householder wherein he is taught to avoid the ten evils, and to practise the ten laws of righteousness. To the man who wished to progress in the path of Truth the Blessed One promulgated the eight factors of the Noble Path, viz: Right views of religion, right desires, right speech, right deeds, right living, right effort, right mindfulness and right peace.

The Blessed One declared that He rules according to the law of Righteousness in His conversation with the Brahman Sela. The establishment of the reign of Righteous Law meant not the law of a certain barbarian tribe, but the law of universal peace that offers happiness to all. The poor commits evil through poverty, some are ignorant, and in ignorance commits evil. Poverty and Ignorance are removable things in the life of man. No man is born evil. The righteous king gives education to every child in his kingdom, he establishes schools for the education of children in arts and sciences. In ancient India there were schools and

colleges wherein were taught every kind of art and industry. Sixty two kinds of industries and sciences are mentioned in the Saddharmāṅkārā. Poverty there was not in the land of the righteous king. No one need starve. The king provided for the lame, blind, deaf, cripple and there were homes for the aged, lying in-homes, inns, alms halls, hospitals both for man and animals, and medical science was greatly cultivated. The good king is the father of all, and like the kind father he does not want that his subjects should suffer. Loving kindness, mercy, compassion to animals, helping the poor etc. were the principles inculcated throughout his kingdom.

Savage tribes for the sake of plunder start filibustering expeditions, and they march in bodies to rob neighbouring tribes, and thus become powerful, and these marauding bodies commit depredations wherever they go. Northern India for the first time had to suffer from such a destructive body when Mihirikula devastated Kashmir and Panjab. Then followed the great expeditions of the arch plunderer Mahmud of Ghazni who year after year invaded the northern portions of India and devastated the land. An evil time for India had come, and the people of India had then forgotten the beautiful truths taught by the Chakravarti king.

The civilization of the cutthroats noted for their ferocity was introduced to the world after the advent of the Hebrews from their temporary home. Prof. Burney in his lecture of "The Israel Settlement in Canaan" says that the Hebrews were a tribe of cut throats, noted for their ferocity. This we can ourselves perceive by following the war path of the Hebrews against the Hittites, Canaanites, Amorites, etc. The fiendish deity was the embodiment of cruelty and ferocity. The Hebrew tribes knew not what was mercy. David asks his deity to break the teeth of his enemy, and to take the blood of his mouth.

The religion of the Galilean Jesus knows not even the elements of mercy. The king is a fiendish despot. He wants no enemy to live, and must be slain. The form of punishment for not accepting the religion of the despot is a furnace of fire to burn eternally. The conception of cruelty is diabolical. The Satan is the enemy of the king, and the enemy never has said that he will send his enemies to an eternal hell of fire and brimstone. The hellish doctrine did not emanate from his majesty the Satan. The conception of an eternal hell emanated not from the consciousness of the deity but from the consciousness of his loving son.

The European races for nearly thirteen centuries had nothing sublime to improve their moral nature. The monkish theologians gave them all the horrid nightmare of the ferocious Hebrews, and terrorized them to keep them in subjugation. The priests ruled over the minds of the muddle headed people, and frightened with the fire of hell, telling the frightened folk that the priests held authority over their soul, and that they could

send it either to hell or heaven. A more revolting piece of business than this horrid despotism is impossible to imagine. For thirteen centuries the priests of Europe had kept the European races in utter slavery. In India the Brahman priests played with the so-called soul of man. They enunciated different forms of magical incantations to frighten the people, and they succeed in enslaving millions and millions to a religion of rituals, without hope of emancipation.

Europe now is engaged in a deadly destruction. Righteousness does not enter their consciousness. It is all war and death and the means to kill by means of poison gas and aero bombs. Alcoholism, Butchery are the weapons they contemplate using to bring about the catastrophe.

Europe and America are the hot beds of destruction. Every kind of diabolical destructiveness is born in the consciousness of the follower of Jesus. The Semitic imagination is destructive. The world today practically is divided between the cohorts of Allah and Jehovah, both Semitic deities born in Arab soil. The ancestor of the Mahammadans is Abraham, and that of the Christians is Jacob. Jacob had four wives, Rachel, Leah, Zilpah and Bilhah. The four wives gave birth to twelve sons who became the representatives of the twelve tribes of Israel. The twelve tribes made history and gave a religion of diabolical destructiveness to Europe, while the illegitimate son of Abraham, Ishmael gave the other religion of destructiveness. The Jacob tribe produced Jesus and the Ishmael tribe produced Mahamad. For a thousand years the two tribes fought, and the Cross of Jesus went down and the Crescent came up. Now it is the time of the ascendancy of the Cross. The destructive period of the world shall continue until the consciousness of the European races is made harmless by the sublime teachings of the Aryan Teacher of righteousness.

The time is come for the faithful followers of the Blessed One to propagate his humane teachings. Where are these to be found? The Japanese Buddhists are today progressive, but will they take up the burden of civilizing the destructive races of Europe. The Japanese are themselves under the miasma of western destructiveness. The Burmese Buddhist monks and householders may do a great deal to bring the sublime doctrine of the great Aryan Teacher before the Semiticized people of Europe. The time is come to give the western races the compassionate doctrine of the Blessed One. The Noble eight-fold path has to be pointed out to the psychologized Hebrews of Europe. Butchery and Alcoholism are the two forms of religion that are prevailing in Europe. The paid missionaries from Europe are the emissaries of the butcher and the Distiller.

THE PERSONALITY OF JESUS CHRIST.

Jesus is the best advertised figure among European heroes, and yet he was an Asiatic of the Semitic tribe. For nearly 1300 years Europe had failed to produce one spiritual figure, and what the Europeans borrowed was a figure from the least respected community of Asiatic tribes, and among them the tribe to which Jesus belonged was the least respectable. The geneology of Jesus when traced to its origin shows that he is descended from the Moabite and Hittite stock. The father of Solomon had Moabite blood, and his mother was a Hittite woman, and Jesus therefore could never claim kinship with Judah, and Judah was an immoral man who committed incest with his own daughter-in-law.

What we fail to understand is why the people of Europe are so fond of Jewish heroes. Peter and Paul were low born. Peter was a fisherman, and Paul was a tent-maker of the Benjamin tribe, and of the Benjamin tribe we have a bad record of them in Judges, Chapter 21.

These men of Galilee were not educated people, on the contrary they were illiterate and of insanitary habits. They were not looked with favour by the more respectable Jews.

Jesus was an expert in denouncing and cursing people. He not only denounced and cursed men, but cursed inanimate trees, and destroyed without any cause to please a dumb devil a herd of swine numbering about 2000. No man was safe from his denunciations. He scolded every one, and his language was not of the refined kind. The person who preached to others to use gentle language was foremost in using language which today we might call harsh and abusive. What would people say if a man of education used the language that he used against the high priests, scribes, Phrisees, lawyers etc. He called King Herod a fox. To the poor woman of Samaria he used the most cruel language when she beseeched him to teach her. His answer was the bread of children should not be given to dogs. The answer of the woman was sublime which made Jesus blush.

Every word that Jesus uttered in the so called sermon on the mount, he himself violated. The one who declared that he did not come to judge, later on made himself a judge. The language of his later days was all of the hell and damnation type. He perhaps found that he could by terrifying the illiterate mob get them to believe on him. Jesus who called every one that he is son of god, later on monopolised the term to himself. He who said my kingdom is not of this world, eventually set himself up as the Judge of heaven with power to appoint dictators to forgive sins. Jesus as the ruler of heaven and the self constituted judge is the embodiment of supreme selfishness. No earthly king claimed to own the right of forgiving sins, and yet we have the carpenter of Galilee set up by the

church fathers for their own selfish gain as the Judge of the dead. The Indian religion and the Egyptian religion each had a god who judged the soul of the dead man. This version of the god who judges dead people was incorporated by the church fathers to frighten the barbaric races of medieval Europe.

Jesus was always hungry, and it seems that he was not a very welcome guest at the dining table, because of his uncleanly habits. The Jews being an Oriental people washed their hands before they sat to eat, but this hygienic rule Jesus and his disciples violated.

The medicines that Jesus used to cure the blind man was spit and clay. He used his own saliva which he mixed with clay and applied on to the eyes of the blind man! He was called a winebibber, and the first miracle that he did was to convert water into very strong wine. The words that he used in rebuking his mother were full of indignity. In fact he was invariably discourteous to his mother, perhaps because he was the son of no earthly father. His miracles were mostly destructive and the cursing of the fig tree was intolerable. Instead of bringing it down he would have done better had he given fruits to the tree, as did the Buddha at the Sravasti miracle.

The story of the ascent to heaven which is attributed to Jesus was an old world subject. Elijah, Enoch, Yudhistir, King Nemi, are old world heroes known in Asia several thousands years before the birth of Jesus. The story of the ascent to Heaven is associated with the life of the Buddha. The story of the mother of Jesus that she is in heaven listening to the prayers of the Catholics and interceding on their behalf with her son is a distorted account of the story of the mother of the Buddha, who was born in heaven, and for whose welfare the Blessed One visited heaven and preached to her the pure doctrine of the Abhidharma.

During the life time of the Buddha His chief left hand disciple Moggallāna visited Heaven and preached the Dhamma to the angelic beings there. What is considered as something abnormal in the life of Jesus is that he rose from the dead and went to heaven in the same physical body that was crucified or hung to the tree. The physical body of Jesus was nourished by food and drink. The resurrected body required fish, and Jesus had them broiled and ate them. This same body that required nature's calls, was taken up to heaven. The utter impossibility of the body being able to live in heaven without nourishment we have to consider. He was wearing no garment when he was crucified, and all that he had was a piece of rag to cover his nakedness. Where did he get the garment from, and could the same garment be sufficient to cover the body in heaven?

The claim that Jesus was the son of god perhaps had the effect of keeping the savage tribes of Europe in awe, but in India the doctrine of

the fatherhood of god was common. The Brahmins call the creator their grandfather, and they are proud of the relationship as being the children of Brahmā.

Many Jataka stories are there showing that the god Indra came down from his heavenly mansion to give children to barren women.

The other impossible story is that Jesus is able to forgive sins. There is no justice in this, and it is impossible to carry on any kind of government if criminals are forgiven for the crimes that they commit.

The man who leads a righteous life without the help of Jesus is able to go heaven, and the criminal after having committed crimes is able to go to the same heaven by the power of the belief that he has in accepting Jesus as the son of god. This is a horrid doctrine. There is neither justice nor righteousness by sending the criminal to the heaven where the righteous live. And yet the devil is able to continue the fight with god. Instead of defeating the devil, Jehovah and Jesus are helping the devil to extend his kingdom. The devil is keeping up the fight, and the poor people are being tempted by him, and Jehovah and Jesus have not the power to save men from the devil's net.

Each soul that is born is a fresh creation. The creator has made no improvement since the day that he began to create souls. Why should he create the dumb, the deaf, the blind, the idiot etc! What pleasure is there in bringing to the world cripples. The potter is more careful, and he does not bring into the market broken pots for sale, and yet the heavenly potter does what no human potter would do. The experience that the creator has gained had not been of any help to him in the manufacturing of souls. The creator is angry with man because some man in the garden of Eden ate a fruit given to him by his wife. Many thousands of generations have passed away since the so-called fall, and yet the present generation of humanity has to suffer because of the mud man ate the fruit.

There is the commandment that god will punish the iniquity of the father unto the third and fourth generation, and yet the creator is going on in punishing the people of the thousandth generation.

Are the people of Europe devoid of common sense that they would continue to believe this old Mesopotamian folklore myth which perhaps was current among the Babylonians 2500 years ago? On this old myth of Babylonian folklore the whole of the Jesus tradition hangs. The story of the fall was not known to the Hebrews who came out of the land of Egypt. Pauline Christianity is built on this folklore myth.

Science, truth, common sense, morality, righteousness, justice revolt against such a diabolical doctrine. Think of the billions of people dead since the last 1,000 years, and all these according to the tent maker of Tarsus are all to go to a burning furnace there to remain for ever.

EVIL TENDENCIES.

The Blessed One exhorted the Bhikkhus to train the Mind or Heart. The Blessed One looked to the Causes that made man to suffer, and He found that the miseries were due to causes, every one of which could be annihilated by strenuous effort guided by Wisdom. The metaphysicians looked to an eternal atman that guides human actions. They said that the small man inhabiting the body, which was in size not bigger than the thumb had its residence in the cavity of the heart, was the instrument that made the sense organs to work. The outer organs had no will of their own, and that it was the "I am" that made things go. The atman within the eye worked and the result was sight. The sense organs were by themselves incapable of action. To know more of the metaphysics of the atman one should read the treatises called the Upanishads. The metaphysics contained in the Upanishads practically were the theories formulated by ascetic seers who lived alone in the forest and had their schools where the young Kshatriya and Brahman disciples were taught to find out the way to realize the truth of Tat Tvam Asi, which means That Thou Art.

The metaphysicians were celibates, and the life of the house holder was not in harmony with the life of the forest dwellers. The great Secret was to be solved by a life of purity freed from sensuous desires. The mind processes were overlooked, and the thought was concentrated in the desire to realize the secret of That Thou Art. The self hypnotized mind did realize that the phantom Atman was a reality. It was a case of auto-suggestion that lasted for a time. The Seer saw the phantom of his own Atman, but he was not freed from the ignoble sankharas that produced hatred, anger etc. The metaphysicians of ancient India looked back but did not look ahead, nor to the effects that were to fructify in the distant future.

The metaphysicians were indifferent to the karmic results of the future. They knew that after death they were to be reborn in the Brahmaloкас; and they did not look to the after results, when the karma of the atmanic life had become exhausted, what would become of them. They had the insight which did not go beyond the seven lokas. The immeasurableness of the Sansara was not within the purview of their vision. To discover the great Truth of Eternity was left to a sammāsam Buddha, who was to become a world Teacher. The metaphysicians were not world teachers. They were mere river craft, not ocean going leviathans.

The science of psycho-analysis was not known to them. The Buddha at the Bodhi Tree discovered the great Science of Infiniteness. He saw by His divine vision the vastness of the universe, the countless millions

of solar systems, the millions of inhabitable worlds, and one law operating throughout the whole universe.

The Blessed One formulated the Religion of Immutable Law which was operating in the past, present and future. Past Causes produced present Effects, and present Causes become Effects of the Future. The Law of Pativasamuppada is the explanation of the operating processes of the Five Skhandhas which go to make up the human being that was, is and Shall be.

We are the results of what we have thought. Evil karma done in the past, millions of years back come into fruition in this life, and the karma that we do now here on this earth, shall produce Effects in the next life after death. Karma and Vipaka is the Great Law that He taught to the people who had the sense to understand it.

Men given to pleasure, given to narcotics and alcohol have not the capacity to comprehend great Truths. They are more like the half insane who spend their life in running after phantoms. Lust, passions, hatred, muddleheaded thinking that the world was created by a god, that the world was not created by god, that the world had no past, that man was created, that he was not created, that he is annihilated that he is not annihilated, that he has a soul, that he has no soul, that the soul is separate from the body, that the soul and the body are the same, that they are different, that they are identical, that the soul is material, that it is not material, that it is both, lead men into the half way house of Truth.

The so called saviours were gods incarnated on earth for some evil they had done. The Purana say that the Rishi Bhrigu cursed the god Vishnu for having done some evil to a woman and as an atonement he had to be reborn on earth seven times. The Puranic literature is interesting inasmuch as they show how ignorant were the gods and the metaphysicians of the past. In the council of the gods Brahma, Siva, Mahadeva, Vishnu, Narayana, Isvara, Bhagavan, Sree Krishna, Rādhika, Parvati, Daksha, Himalaya, Sankara, Gopis, Dharma, the Rishis, etc., are the interlocutors. The milk maids of Mathura have also their share in the philosophical discussions, and the most trivial things are discussed in the council. To appreciate the gods and their humorous ways one should read the Puranic literature. The Puranic literature contains the godlore of the primitive man. The gods are like children and the council of the gods may be compared to kindergarten of the gods. The sins that the gods commit are given there. They fight, they play, they show their passions and their jealous nature, they weep, they have their domestic quarrels with their god wives. The psychology of humour in the Puranic literature is most fascinating.

The Bible literature has little humour. The interview between Moses and the Horeb deity, the interview between Jehovah and Satan in the

book of Job, the wranglings between Jesus and the Devil, the fight between the angels in heaven and the Devil, and the flights into the third heaven by Paul, afford some humour. It would be a good thing if some one would select such stories in the Puranas and in the Bible literature as well as in other religious books as would produce a smile in the lover of humorous stories. The Jatakas contain a considerable number of stories that cause humour in the mind of the reader.

What is needed is to educate the mind to analyse Truth and to sift truth from falsehood. The folklore stories of primitive tribes were good enough in the days when enlightenment had made little progress. The people of Europe still cling to the folklore stories of tribes of Arabia, which account for the exhibition of their feelings making them cling tenaciously to the Semetic legends that originated in Babylonia. Psychologically the Christians are reincarnations of the Asiatic tribes that accepted the folklore stories of west Asia.

What the people of Engope and the people of Moslem countries need is a scientific morality which would make them more compassionate and self-sacrificing. The abominable ethics of Semitic religion have been a stumbling block in the path of purified morality. The ignoble doctrine which teaches that man was created by a creator is responsible for making the human being a demon. The savage ethic of creatorism declares that animals were created by god to become the food of man. Certain gods are more vicious than human savages. They are not satisfied unless they get the blood of the cow and the goat and sheep. Whether such gods really exist or not it is immaterial, but we know that pagan ethics help man in the path of degeneracy. The heart of the butcher is devoid of pity. The compilers of religious books in advocating slaughter of animals for food of man and gods showed their degenerate nature.

Religions that preach the necessity of animal sacrifice to please the gods are fit for the barbarian. The vegetation god of the book of Genesis underwent a change of heart after the deluge. He became a meat eater and a wine bibber.

No religion emphasises the strict adherence to morality as the Aryan religion of the Blessed One. Destruction of life is condemned. The spirit of harmlessness is the first principle enjoined in the ethical code of the Blessed One. The evil tendencies which are inimical to psychical progress are cruelty to man and animal, destruction of life of both man and animal, stealing, physical impurity, untruthfulness, slander, harsh speech, given to idle talk, covetousness, false views of religious truth, evil aspirations, evil speech, evil actions, evil livelihood, evil effort, evil memory, evil concentration, evil wisdom, evil freedom, slothfulness, restlessness, scepticism, showing anger, harbouring anger, speaking evil of others, selfesteem, envy, jealousy, cunning, hypocrisy, unyielding,

conceit, foulmouthed, association with untrue friends, procrastination, want of faith, want of modesty, little learning, indolence, absent mindedness, ill cultured, clinging to false beliefs, declining to give up adherence to dogmas. So long as the mind generate evil tendencies so long would the individual remain in the domain of darkness.

Theological scholars are friends of the evil one. They lead vicious lives, hoodwink the ignorant, and keep them in stagnation. A religion without morality is fit for the savage. A complete moral code is not to be found in any other religion except that of the Blessed One.

The Noble Aryan avoids the association of blood drinking gods. The only Religion that is suited to the temperament of the noble minded Aryan is the Religion promulgated by the great Aryan Teacher, the Blessed One, the Buddha Sakya Muni.

THE ESTABLISHMENT OF THE BUDDHASASANA IN CEYLON.

The Buddhasāsana was established in the island of Lanka in the 236th year of the Lord's Parinibbāna. Asoka became king in the 218th year of the Parinibbāna and he was converted to the Dhamma in the 221st year. Two years later Mahinda, the son of the Emperor was ordained by Moggaliputta Arhat. In the 18th year of Asoka's coronation the Arhat Mahinda came to Lanka in the month of June. Mahinda Thera's Teacher was the Arhat Moggaliputta, the latter was the pupil of Arhat Siggava, and Siggava was the pupil of Sonaka, and Sonaka was the pupil of Dāsaka, and Dasaka was the pupil of the Arhat Upāli, and Upāli was the pupil of the Blessed One. Asoka's brother Vitāsoka or Tissa also became a Bhikkhu. Hwen Thsang obtained the information about Ceylon from the Bhikkhus at Kañcipura that Buddhism in Ceylon was established by Asoka's brother. Surely the Bhikkhus in Ceylon ought to know better about their own history than the Bhikkhus of South India. But there are many today in Eurōpe who accept the version of the hearsay report of Hwen Thsang as more correct. Such is the erratic nature of the human mind. Whether it was Asoka's son or his own brother it was a royal prince that came to Lanka to establish the Sāsana of the Supreme Teacher, Sakya Muni.

Until the arrival of Buddhaghosa the Commentaries of the Three Pitakas were not translated from Sinhalese into Pali. The Maha *atthakathā* the *porāna atthakathā*, the Andra *atthakathā*, were the commentaries that gave the material to write the commentaries in Pali. There were no commentaries in India, and the Sinhalese commentaries had existed in Ceylon since the time of the Arhat Mahinda.

The great authors flourished in Ceylon since the time of Buddhaghosa were, Buddhadatta, Dharmapāla, Jotipāla, Khema, Dhammasirinanda, Ananda, Anuruddha, Upatissa, Buddharakhshita and Moggallāna, All these belonged to the Mahavihāra at Anuradhapura.

There was another school at Polonnaruwa whose head was Sariputra. Sangharakhshita, Sumangala, Vāgiswara, Dhammakitti, Nāgasena, Ananda, Vedeha, Buddhapriya and Anomadassi belonged to the school of Sāriputra.

The lay pandits who flourished in Ceylon were Sloka Siddhārtha, Sāhitya Vilgamula, Sahitya Dharmasena, Surapādaya, Dharmakirtipādaya, Dhiranāgapāla, Rājamurāri, Kavirajasekhara, Gurulugomiy, Aagama Chakravarti, Prakramapandita, Agrapandita.

Mahasāriputra Thera of Polonnaruwa was the author of Sāratthadīpani, a bye commentary of the Vinaya. Dimbulāgala Mahakāsyapa was the author of Vimativinodani Vinaya tikā and the Samanta pāsādikāsanne. The latter work is perhaps lost. Sumangala thero, pupil of Mahāsāriputra was the author of Mahā vibhāvanitkā. In ancient Ceylon under Buddhist kings scholarship was not allowed to die. So long as there was a little independence left with the people there was scholarship always possible. It is only within the last 100 years that Buddhism had failed to produce any great Sinhalese original scholar. The times are inimical to a progressive development among the Bhikkhus in Ceylon. There is no real interest manifested in the nation. Western materialism, Semitic paganism, are the cankers that are eating into the vitals of the body politic of the nation that guarded the noble Aryan religion established by the imperial Apostle of India

To-day there are no noble families of ancient lineage that show a religious love to the noble faith which teaches the purest ethics and the sublimest psychology. Mammon and the whisky bottle are the two things that are held up as ideals to the young men of Ceylon by the Western teachers who could give nothing better than the abominable ethics of Galilee and the alcoholism and butchering of innocent animals.

No nation on earth could boast of a long inheritance of freedom and purifying religion than the Sinhalese. It was their own Aryan inheritance, and yet today Ceylon is dead of noble minded unselfish Bhikkhus and Upāsakas. The dead hand of Christianity and the abominations of western materialism would not allow the free growth of the race that produced noble heroes for 2300 years. European dress, European food, European social customs are the poisons that are killing the Sinhalese race.

HUMAN RACE ON THE DECLINE.

AN AMERICAN ANALYSIS.

Races of men have sometimes died out and utterly disappeared. Is it possible that this may happen to the whole human family? Dr. J. H. Kellogg, Superintendent of Battle Creek Sanitarium, thinks it may, provided we continue to live under what he considers the present unnatural conditions. In the Marquesas Islands, he reminds us, writing in the *Journal of Health and Sanitation*, 140,000 happy, healthy folk have dwindled in a century to a few hundred. "They have faded away," he says, "under the blight of our perverted civilisation." The gorilla, the most powerful of beasts, has never survived more than two years in captivity. "The imprisoned business man," says Dr. Kellogg, "lingers longer"—but even he passes out nearly twenty years sooner on the average than the farmer, who, however hard he may have to labour, is not caged. In short Dr. Kellogg concludes, we must be led to understand that soundness of body is absolutely essential, and we must change our habits so as to conserve that soundness, or the race will go under.

"The war-time examinations showed that half the men between the ages of twenty-one and thirty, when a man should be in his very prime, were so far below the standard of normal health and vigour that half of them were not only unfit for military service at the front but incapable of being made fit by training. We lose from our population of 100,000,000, by death, 1,500,000 people every year; 3,000,000 people are sick all the time. An average of seven days are lost from labour by sickness every year. Tuberculosis is gaining ground. It kills one out of every ten of our population. Cancer kills one in twenty. Heart-disease, Bright's disease, and other chronic maladies are rapidly gaining ground. While the average length of life is increasing, the number of people who attain great age is rapidly decreasing. In England and Wales the insane are increasing twice as fast as the sane, and in France ten times as fast. In France, England, and Germany the birth-rate is declining so rapidly that if it continues at its present rate a century hence not a child will be found in any of those countries, and in this country the decline of the birth-rate, if not so rapid, is none the less definite and constant.

"The fundamental cause of our trouble is unbiologic living. Man is a very old-fashioned animal trying to live in a new-fangled way, in a manner that no animal ever before adventured, and so unnatural and so ill-adapted to his constitution and his requirements as to render his ultimate undoing inevitable. He is by nature a tropical creature, and open-air dweller. The business man, incarcerated behind the bars of his counting room, with his male assistants dies at the premature age of thirty-six years, while the farmer, whose vacation keeps him in the open, lives to fifty-five.

MYTHOLOGICAL RELIGIONS.

The ancient Indian Aryans judged men and gods by their qualities. The three qualities are satva, raja and tamo and they were known as gunas. The satva quality was all pure and true, the rajaguna was a little inferior being mixed with dross of impurity, and the tamo guna was all dark and low. The Pauranikas of ancient India divided the gods under the three categories, and had Vishnu placed in the pure category of satva, Brahma was put in the raja guna category and Siva in the dark category. Siva was a very inferior god at first. He was ferocious, and very dirty in his habits. The Pauranikas say that he was born crying and was asking for a name to be given to him, and Brahmā called him Rudra. His habitation was in the crematoriums in order to find the ashes to rub over his body. He was very fond of ganja. He was dressed in a tiger skin. His behaviour made his father-in-law to dislike him. His father-in-law was Daksha, and was created by Brahma. He had many daughters and one of them Umā was married to Siva. She committed suicide because of the insult offered to her husband by her father in not having invited him to the darbar of her father. Daksha was king of the Himalayas, and his other daughters were married to gods, and on a certain day he thought fit to invite his celestial sons-in-law, but neglected to invite Siva. Umā was watching the arrival of the gods at the residence of her father, and in her anxiety she asked Siva whether he had not received an invitation to attend her father's assembly. He answered in the negative, where upon she went to her father and said Father why have not invited my husband and Daksha in reply said that her husband was not a cleanly person, that he is unfit for decent company. At this Umā was angry and unable to bear the insult offered to Siva, committed suicide. She was born again and became the wife of Siva. Siva is a family god with two sons, Kartika and Ganesha, the former the god of war, and the latter the god of accountants. At the birth of Ganesha all the gods came to congratulate Durga the mother, except Sani, (Saturn). Sani found that Ganesha's horoscope was not good, and therefore declined to go and see the child. Durga was offended at this, and ordered Sani to come ; but Sani knew better, and warned Durga that it would be bad for the child. But she was inexorable, and Sani entered the room, with the result that Ganesha's head fell off. Thereupon Durga asked Siva to hasten and get some kind of head and stick to the trunk, and Siva went out and found an elephant grazing, which he caught hold of and had the head cut off and brought it and had it fixed on to the trunk of the accountant baby god. Ganesha lost his head and was satisfied with the elephant head, and the elephant lost his life, and we are not told as to what had happened to the severed head of Ganesh. Ganesha is the headless accountant of the people of India who follow the gods. Strange to say that the god is very popular in all

Buddhist countries. In the Yunghokung monastery of the Lama priests at Peking in the room of the chief Lama on the private alter there is the figure of Ganesha. In Ceylon the little boy is made to read the life of the god where he is known as *gandeviyō* and *ganapati*. The other son of Siva is *Kartikēyya* or the god known in Ceylon as *Kataragama deviyō*. He was the patron god of some of the Ceylon kings. Siva was very fond of Benares and he left his own habitation on the summit of *kailas* in the Himalaya to take up residence in Benares. Thus do the gods show their preference to things human. The Rishi *vyāsa* attempted to trick Siva by creating a new Benares on the opposite bank of the Ganges where the present Ramanagar stands, the capital of the *Rājas* of Benares. Siva found that people were all going to *Vyasa's Kasi*, and he was not getting enough ashes to rub on his body. People go to Benares to die in the hope of obtaining heaven in the next life. The ashes of the bodies burnt are collected by Siva for his own use. *Vyāsa* failed in his ruse and Siva got back again his lost reputation. Today no one thinks of going to *Vyas Kasi* to die lest he would be born a donkey. Siva played a trick with the help of the god *Vishnu* and had driven out the righteous king *Divodasa* of Benares. Thus do the gods show that they love human habitations better than their own celestial mansions.

The god Siva is an non-Aryan by birth. The Sivalik tribes of the Himalaya trace their descent to Siva. *Daksha* the father-in-law of Siva was a hill king, and his daughter *Parvati*, Siva's wife was known as the daughter of the hill. How this non-aryan god came to be worshipped by the people of India has yet to be traced. The people who worship Siva expect to be born in *Kailas* or in the *Sivaloka*, but the god prefers Benares because he can have always a stock of human ashes in the burning grounds of Benares. Saivism is a domestic religion that suits the sensuous consciousness of the people of India. Siva was not known in the Buddhist period. Siva is the rival god of *Krishna*. Siva is a monogamist, while *Krishna* is amorous, fond of the milk maids of Mathura. How a Kshatriya prince became enamoured of the low caste milk maids is a matter for consideration. The cowherd class is noted to be immoral, and it is astonishing that a Kshatriya prince should spend his time in love making with the cow caste girls of Mathura. *Krishna* was not known to the compilers of the sacred Pali Texts. *Krishna* as the god of passion was known under the name of *Māra* and *Namuchi*, and we know that *Māra* was the chief god of the highest heaven called "*paranirmita vasavarti*", who does not wish that men should follow the path of holiness forsaking the sensual path of hedonic delights. The Christian devil is the god of hell, but the Buddhist devil is just the opposite. To the wisdom of the Buddha the delights of heaven only retard the progress of the Brahmacharis who wish

to attain to the supreme heights of eternal Nirvana, while the heavens are only temporary.

Saivism is connected with the ethics of the Tantra, and the tantrik doctrine was full of immoralities. It is the religion of the five makaras viz., madya, matsya, maithuna, māṁsa and mudra, wine, fish, flesh, sexual congress and symbols. It offers a premium to domestic immorality. There are mantras in the tantras to captivate the hearts of married women. No married woman was safe from the tantrikas. They could entice her away from the home by the power of the mantras. With the Tantras the Atharvan Veda should be associated, for it is full of necromantic abominations.

SKETCHES OF MODERN CHINA.

[BY BERTRAND RUSSELL.]

One of the most obvious characteristics of the Chinese is their love of fireworks. On arriving at a Chinese temple, the worshipper is given a set of Chinese crackers to explode on the temple steps, so as to put him in a good humor. When I invited the most intellectual of my students to an evening party, they sent several days ahead extraordinarily elaborate "Jeux d'artifice" to be let off in my courtyard. On the night of the Chinese New Year (which is different from ours) it is impossible to sleep a wink because every household, north, south, east, and west, spends the whole night sending off rockets and golden rain and every imaginable noisy display. I did not find any Chinaman, however grave, who failed to enjoy these occasions.

Chinese New Year is like our Christmas, or rather, what our Christmas would be if no one in the country were over ten years old, except the shopkeepers and confectioners. Everybody buys toys of one sort or another: paper windmills which go round and round in the wind as they are held in the hands of fat old gentlemen in rickshas; rattles more rattling than any European baby enjoys; gaudy paper pictures of all kinds; Chinese lanterns with horesmen on the outside who begin to gallop round as soon as the lantern is lit. All these things are sold in the courtyards of temples, which take the place of Hampstead Heath on a Bank Holiday. I went on their New Year's Day to the "Temple of the Eighteen Hells," where the posthumous tortures of eighteen kinds of sinners are depicted in the spirit of "Ruthless Rhymes." A vast crowd was going round, shouting with laughter at the various horrors, none of which were portrayed in any but a comic spirit. In the largest, gayest, and most crowded temple, in the inmost court, I found the Salvation Army singing hymns to a brass band and preaching through an inter-

pretor, assuring the Bank Holiday crowd that its amusements were idyllic and must infallibly bring eternal damnation. The crowd enjoyed this even more than the eighteen native hells, laughed more vociferously, and applauded with vast good humor. I do not think it occurred to any of them that the Salvationists were in earnest, for, if it had, good manners (never deficient in any class in China) would have demanded a different reception. I alone was left somewhat pensive, reflecting upon the benefits of the civilization we are bringing to the poor benighted heathen.

The educated classes, though they do not lose the capacity for childish pleasures, have also others of a more refined kind; in fact, the art of exquisite enjoyment has probably been carried to greater perfection than anywhere else in the world. In all the most beautiful places there are Buddhist monasteries, to which scholars go when they desire a studious retreat. At any specially admirable point of view, one finds a pavilion, put up, not by a tourist agency, but by some Emperor or poet with a perfect appreciation of what the landscape needs. No sooner has one sat down in this astonishing summer-house than some kind person, like a genie in "The Arabian Nights," brings tea in little cups—not the gross liquid that we call tea, but an amber-colored nectar with an intoxicating fragrance, half aromatic, half like the meadows in June, combining the freshness of spring with the beauty of summer sunshine robbed of its dust and heat. One's Chinese hosts begin immediately to discuss some ancient philosophic theme: whether progress is rectilinear or cyclic; whether the perfect sage must be always self-sacrificing, or may on occasion consider his own interest; whether it is better to meditate on death or to ignore it. These subjects will be argued with a wealth of classical quotation and anecdotes of ancient philosophers. But presently some one will mention Japanese aggression in Shantung, or missionary education, or labor conditions in the cotton mills on the Yangtze. At once the delicate spell is broken, and one realizes that, willingly or unwillingly, one is part of the force that must inevitably destroy this beauty and peace inherited from a happier age.

The modernized Chinese, unfortunately, have mostly lost the power to appreciate native art; when I praised Chinese pictures they invariably retorted that the perspective is wrong. I was assured by Europeans that good pictures in the old style are still being produced, but I saw none of them myself; I was shown the imitations of our painting produced in the up-to-date art schools, but it was a devastating and horrible experience. The older Chinese still appreciate the old pictures, many of which are inconceivably beautiful. There is in China a much closer connection than in Europe between painting and poetry, perhaps, because the same instrument, the brush, is used for both. The Chinese value a good piece of calligraphy just as much as a good picture; often the painter

will write a poem or sentiment on the margin of his picture, and the beauty of the writing will be as much admired as that of the painting. Pictures are not hung on walls, as with us, but kept rolled up, and treated like books; to be read one at a time. Some of them are so long that they cannot be seen all at once; they represent, perhaps, all the scenery that you might see successively during a long day's walk in the mountains. At the beginning of the picture you see the figures starting up a foot-path from the plain, probably with a willow-pattern bridge in the foreground; presently you find the same figures ascending through strange gorges and forests, which are realistic, though no one unacquainted with China would think so; just as your legs begin to ache in sympathy the friends arrive at some exquisite temple and enjoy tea with philosophic converse in a pavilion. From there the mountains rise vaster and more inaccessible into dim regions where their shapes seem like misty epiphanies of something divine and the spectator cannot tell where solid ground has passed into the cloud-shapes of mystical imagination. This is only one style of picture, there are many others, just as admirable. For my part I derive far more pleasure from them than from even the best of European pictures; but in this I am willing to suppose that my taste is bad. I wish I could believe that something of the Chinese capacity for creating beauty could survive, but at the devastating approach of the white man beauty flies like a shy ghost. For us, beauty belongs to museums or to the final self-glorification of blatant millionaires; we cannot regard it as a thing for every day, or as equal in importance to health or cleanliness or money. Chinese dealers, with whom avarice is a passion, will sacrifice large sums sooner than sell a beautiful thing to a person of no taste. But neither they nor anyone else can keep alive the ancient loveliness of China, or the instinctive happiness which makes China a paradise after the fierce weariness of our distracted and trivial civilization. —“The Nation & The Athenaeum.”

THE OLD TESTAMENT OF THE BIBLE.

The Old Testament is a Jewish book containing their own history from the time of their leaving Egypt unto the time of the captivity in the time of Nebuchadnezzar. The first book in the O. T. is called the Genesis, which is a compilation of the myths and folklore stories of Babylon and Mesopotamia. The Hebrews otherwise called Jews or Israelite were a mixed race of Chaldeans, Syrians, Egyptians, Hittites, Amorites, Canaanites and other tribes living in Canaan. The Adam story is founded on Babylonian folklore. The Jews during their exile in Egypt were worshipping the Egyptian calf god, and after they had left Egypt

under the emigrant agent Moses for Canaan they reverted to the idols, which was not to the liking of Moses.

The Book of "Exodus" may be said to contain an account of the beginning of the history of the Hebrew race. In the O. T. books the Adam story is scrupulously withheld. Adam was revived by Paul (Romans 5.14) who thought that death came to the world since Adam. He had no idea that long before the story of Adam was known to the Hebrews there were ancient chronologies with the Egyptians, Assyrians, and Aryan Indians. From the time of Moses to the time of the Babylonian captivity was practically the history of the Hebrew race.

The book of "Leviticus" is the book of sacrifice to the Lord who was fond of the blood of goats, heifers, bullocks, rams, bread, and wine. The menu card of each day is given therein, and the mode of preparing the meat dish. Nothing was more holy than a dish of meat. Roast meat, fried meat, meat with fine flour, and meat with bread are the offerings intended for the Lord. The burnt sacrifice was of a sweet savour unto the Lord. "It is the barbarous record of a barbarous tribe of a barbarous age", and the publication of this horrid book to have it disseminated in civilized times is an insult to the intelligence of the age. In the whole book there is not a word of exhortation suited to the modern age. It is fit for the pagan savage. Twenty-seven chapters of printed matter is an economic waste.

Then we come to the book of Numbers, another useless record to the people now living. Why other races should be asked to waste their time in the stupidities of a tribe is what we fail to understand. The twelve tribes of the children of Israel had not done anything for the world's welfare, except that of fighting with other tribes in Canaan, and the people of to-day are expected to accept the traditions of a barbarous tribe of Semitic origin. For the student of religion the book when analysed afford food for thought as to how pagan religions could be disseminated among uncivilized races through the efforts of unscrupulous adventurers. The Book of Numbers has not one word of moral exhortation for the welfare of the world. To circulate this horrid book of Jehovah's immoral doings is an insult to the moral feelings of civilized Aryans. The book should be withheld from circulation, and the money spent on its printing may well be used in something more useful. Thirty-six chapters of Semitic orgism are all that is there in the book. We would suggest the Bible Society to stop sending the book to Asia, because of its unmoral contents. Hebrew sociology is unfit for the Aryan race.

Then we come to the book of Deuteronomy which has 34 chapters. It is the record of the doings of the jealous god of Sinai, and the cattle keeper of Horeb. It is utterly useless to have the ethics of this barbaric

record disseminated among the Aryan people. It is fit for the savage tribes of Africa.

The book of Joshua contains 24 chapters of unreadable matter. It is a bloody record of a demonical deity, engaged in warfare with the petty tribes of Canaan. It is by reading this bloody record that the ex-Kaiser got his ideas of rapacity and implacable hatred towards the Asiatic races. It made him a fanatic. Read the 12th chapter to get an idea of the exaggerated notions of the Semitic Hebrews, who made the petty sheiks appear as kings: the king of Jericho, the king of Ai, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, the king of Gezer, the king of Debir, the king of Geder, the king of Hormah, the king of Arad, the king of Libnah, the king of Adullam, the king of Makkedah, the king of Bethel, the king of Tepuah, the king of Hephher, the king of Aphek, the king of Lashoron, the king of Madon, the king of Hazor, the king of Shimronmeron, the king of Achshaph, the king of Taanach, the king of Megiddo, the king of Kedesh, the king of Jokneam, the king of Dor, the king of the nations of Gilgal, the king of Tirzah; in all thirty-one kings. The Hebrews were a terribly destructive people given to vandalic habits. The reading of barbaric books by the young make them selfish, cruel, vindictive and jealous. The young when they grow up easily learn to become cut throats. It is a book teaching hatred towards all other races. The exclusiveness of Jews is attributable to the ethics embodied in the O. T. books.

The book of Judges is the record of the terribleness of the deity, and the idolatrous nature of the Hebrews. They would always go after other gods, Baal, Ashtoreth, Baalim, and marry wives from other tribes. The deity is known by the name of "Lord" throughout the book, and he in his anger became a slave dealer, selling the Hebrews to slavery. The Lord was a veteran slave dealer. He had them sold first to their enemies round about, then he had them sold to the king of Mesopotamia, then to the king of Moab, then he had them sold to the king of Canaan, again he had them sold to the Midianites. The Lord was always fighting with the gods of the Amorites. He is jealous of the Hebrews lest they would say boastingly that they saved themselves. The deity was a wine drinking god. And he was able to send evil spirits to mislead people. The Hebrews went whoring after a number of gods, and he had them sold to the Philistines. The book of Judges is a record of the slave dealings of the deity. In the time of writing the book of Judges the Hebrews had no king. An account of horrid bestiality is given in the 19th chapter of Judges.

The Book of Ruth is horribly immoral. It should never be put in the hands of young unmarried girls. It should be excommunicated from civilized circles. Professors of Old Testament literature in the Universities

should be prohibited to lecture on the ethics of Ruth. It is obscene, immoral, uncivilized. It has four chapters. The veteran adulterer David is descended from this Moabite woman. Ruth got hold of Boaz, and Obed was the son, and Obed's son was Jesse, and Jesse's son was David, and he murdered Uriah the Hittite and carried away his wife. David was a half Moabite, and Solomon the veteran polygamist was born of Bathsheba, the Hittite woman. It is from this stock that Jesus came.

The two Samuels, the two Kings, the two Chronicles are utterly useless as historic records. They contain the selfish and horrid brutalities of the petty kings of Israel, and their idolatrous habits.

Ezra and Nehemiah are post Babylonian, and the doings of the deity disappear. The Hebrews have become more enlightened, and wish to be an exclusive race. At the time of the return from their Babylonian exile there were only 42,360 men, women and children of Israel. There were 7,337 men and women servants; two hundred singing men and singing women. The Horeb deity when he took charge of the Hebrews in Egypt was living on the back part of the desert of Horeb. At the time there were nearly 6,000,000 members of the twelve tribes. He was with them for 430 years in a tent as peripatetic god living in darkness. In the time of Solomon the polygamist was built a temple to the deity in Mount Zion. This was destroyed in the time of Josiah by the Babylonians, and the Hebrews were taken into captivity. The remnant of the people fled to Egypt and the deity had them killed also. Thus endeth the history of Horeb deity.

BUDDHISM IN THE WEST.

BY MR. S. R. WIJEMANNE.

I do not think that anything can be more heartening to the Buddhists of Ceylon than the assurance that the future of their religion in the West is no longer in doubt. The nations of Europe have learnt by experience that reason and religion—as religion is understood by them—cannot remain yoked together for any length of time; for sooner or later the one or the other will repudiate the unnatural alliance. The consequences of this repudiation, it must however be admitted, are disastrous in the extreme, at least at the start, to society as a whole. For it leads inevitably to the rejection of time honoured beliefs which for ages have given consolation to millions. Further, the sanction of religion, however objectionable may be its dogmas, affords to the majority of mankind the only moral check against the forces of evil.

One who surveys the moral condition of Europe to-day cannot help but come to the conclusion that the days of Christianity are numbered.

In Russia, only a decade ago, the highest motive force behind the every day life of the nation was the influence of the Church. But to-day every Church and Cathedral in that vast country is converted into some sort of secular use, and the ikon which for ages commanded the superstitious reverence of the multitude is trampled upon. In Germany and France the stress of the economic situation has made the people forget religion. In Portugal, Spain, Italy and the other Catholic countries the influence of the Church is waning rapidly. In England too it is far from fashionable even to pretend any deep reverence to the forms of religion. Christianity has thus completely lost its hold on the people obviously because its tenets cannot be defended by the aid of reason. The divorce between the two—Christianity and Reason—is complete.

But the soul of man always yearns for the comfort of religion, and a religion shorn of superstition and free from dogmas has every chance of supplanting Christianity in the West. There is only one religion which answers to this description, and that is Buddhism. Europe may therefore yet be saved from the danger of irreligion and its fatal consequences and the adoption is bound to take place in the immediate future there can be no doubt. What is our duty in this respect? In my opinion it is clear cut and admits of no arguments. We, and we alone are credited with possessing the Dhamma in all its pristine purity. We are therefore in a better position than any other country in the world to transmit the inestimable treasures of the Dhamma to our less fortunately situated brethren in the West. Let us therefore hearken to the call and do all in our power to give benighted Europe the Light of Asia! We may have lost our individuality as a nation, but what we have lost in temporal advantages would be more than counterbalanced by the spiritual conquests before us. Only organised action is necessary on our part, and Ceylon in time will become the spiritual guardian of the West.—*Buddhist*.

CHRISTIAN MISSIONARIES IN CEYLON.

The Christian missionaries in the island of Ceylon are on the war path. Failing to convert the British dockyard labourers they have turned their attention to capture the boys of the Sinhalese race, which belong to the Aryan stock. The beautiful language of the Sinhalese people is an Aryan dialect, composed of the two languages Pali and Sanskrit. It is a rich language especially adopted to express the psychological technicalities of the Buddhist Doctrine. The Pali commentaries were translated into Sinhalese 2229 years ago, and it was from these Sinhalese commentaries that the illustrious Buddhaghosa compiled the Pali commentaries in the fifth century of the Christian era. The whole block of this valuable

literature was destroyed both by the renegade Rajasiha, king of Sitawaka and by the Portuguese pirates in the 16th century. The palmleaf MSS that escaped the conflagration are still to be found in the remote fastnesses of the Seven Korales. For a hundred years the dunderhead missionaries have spent millions of rupees to convert the Sinhalese and they have failed. And now with the help of the high officials of the British Government the dunder heads are seeking new avenues to destroy the religion. They now attempt to destroy the classical language of the historic Sinhalese race, which had done great things during the period of their independence which extended to 2358 years. The Portuguese pirates and their padres destroyed the temple libraries and the colleges, but they could not destroy the faith of the people. Then came the Dutch and they too made every attempt to destroy the ancient faith, and they too failed, and for a hundred years the British missionaries have continued their mean tactics with the help of the British authorities to destroy the faith and they have failed. The authorities at the Colonial Office since the days of the Rebellion in 1848 have a tradition that the devotion of the people to their religion is due to their faith in the priesthood, and the priesthood for twenty two centuries have remained the custodians of the noble faith, and teachers of the people. Having failed in all the ignoble, abominable tactics, the sky pilots, who follow the barbarous religion of low caste Jews of the backwash of west Asia, now think of destroying the pure classical historic ancient language of the Aryan Sinhalese by having it vulgarised and made it into a "pidgin" language. What would the British think if the French or Germans went to England and by underhand means tried to vulgarise their language? What would the French think if the British went to their country and by ignoble means tried undermine their polished language? What would the Germans think of the British if they make underhand attempts to destroy the language of their great poets?

The British traders and planters who came to the island have no more regard to things artistic and aesthetic than the natives of Uganda care for the architectural beauties of the Coliseum or the Pantheon. They want to extend their trade and to make the Sinhalese wear their trowsers, coats and bowler hats, and to drink whisky. The result of the missionary activity is to be seen in the number of Sinhalese youths wearing bowler hats and the baggy trowsers, and the girls wearing the corset the blouse and the straw hat. What funny names the Sinhalese youths who attend the missionary schools adopt in addition to their Sinhalese cognomen. The British names adopted by the Sinhalese youngmen are "Forrestor, Shelly, Hamilton, Oswald, Victor, Frederick, Walter, Charles, William, Norman, Eugene, Edward, George, etc. The padres are very clever in this line in giving Biblical names such as Abram, Isaac, Jacob, Joshua,

Moses, Simon. The French padre gives French names and Belgian padre gives Belgian names, the Spanish padre gives Spanish names, the American padre gives American names, the Scot padre gives Scot names; and in Ceylon we have a hotchpotch of French names, Italian names, Roman names, Greek names, Hebrew names added to Sinhalese names. The low born Catholic and Protestant converts in the Portuguese and Dutch period were given such names as Fernando, Fernandez, Rod rigo, Almedia, Perera, Dias, Silva, Peris, Cabral, Abrew, Thabrew, D'Abrew, De Saram, de Soysa, Zoysa, Zylva, Barabos, Vanderbeck, Vandebona, Vanroyan, Gomes, Corera, Corea, Mel, Livera etc. The current female names among the Sinhalese are Willhelmina, Jortina, Josephina, Madelena, Isabella, Jane, Alice, Mary, Ivy, Mabel, Clara, Cornelia, Adelaide, Rosaline, Juliet, Margaret, etc.

The wedding notices published in the *Independent* and in the *Morning Leader* of Native converts are full of humour. Here is one. "At the appointed time the bridegroom arrived accompanied by—as bestman and as groomsmen. Shortly afterwards the bride, who looked charming in a dress of white silk worked with georgette and rich silver embroidery and trimmings arrived leaning on the arm of her uncle—who gave her away. She carried a pretty bouquet of madonna lilies. She was attended by—as maid of honour and—as bridesmaids.—were the flower girls and little master—acted as page. The Revd.—tied the nuptial knot. The newly married couple left the church to the strains of the popular wedding march. The cake was a structure of art towering up to the ceiling and was admired by all present. Cake and champagne having been served lavishly—proposed the toast of the bride and bridegroom," etc.

This is the result of upstart Christian civilization that makes Asiatic races mongrels and Western ourang utans. The "wedding march" causes us to reflect. When old Adam was married to Eve, there was no bridal trousseau, no officiating clergy, no bridesmaids, no bestman, no groomsmen. Two naked savages met together, and the woman had no father on whose arm she could lean on. The Catholic padres and the Protestant ministers are destroying the vestiges of ancient civilizations. We repeat these dunderheads who go to Ceylon have not the intelligence to convert an intelligent dock labourer in Europe. Having nothing to do in their own country these muddleheaded ignoramus come to Ceylon, and destroy historic traditions by beguiling the unsophisticated natives. Take away the Sinhalese literature and Buddhism and Ceylon will be a duplicate of Jamaica and Barbadoes.

Science is destroying the sheet anchor of Christianity and yet the sky pilots live in the nakedness of their ignorance in the garden of Eden ignoring the discoveries of scientific truths. Like the Cretans of old the missionaries care only for their belly.

The harm these theological dunderheads do the young Sinhalese is indeed great. The missionaries deserve the censure of Jesus who said "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Mathew 18, 6).

CONVERSION OF SAUL INTO PAUL.

Soon after the so-called ascension of Jesus there seems to have been an increase in the number of followers of the sect known as Nazarenes. At first Jesus did not intend to seek the salvation of other people so much as of Jews. It was apparent that by the contemptuous treatment accorded to the Samaritans and by the order given by Jesus to his disciples they were ordered to go only to the lost sheep of Israel. The salvation of Gentiles was a new idea that came to Paul, who not being received by the Jews, went to the Gentiles. At the time of Paul there were a large number of Jews in various parts of Asia Minor, who had been lax in the observance of the Jewish laws. Jewish women married low born Greeks and there was a bastard population in the Roman empire. Saul it is said was a Jew of the tribe of Benjamin, born in Tarsus, following the profession of a tentmaker. How a tentmaker became a fanatic and took to persecuting the Nazarenes in a subject which we are not going to discuss here. Soon after the ascension of Jesus there seems to have been an influx of converts to the new faith. When Jesus was alive where was Saul living? The continuity of the story of the gradual extension of the new sect is not to be found in the Acts of the Apostles. M. Loisy has shown that the Acts of the Apostles as it is found now is not the original production of the writer who described the acts of the Apostles. The present work had been written long after by a man who had never seen the things described. At the time of the conversion of Saul there were followers of the Nazarene sect in Damascus. Saul springs like a mushroom and begins to persecute the new sect, without any cause. Saul was on his way to Damascus with orders to arrest the Nazarenes and cast them into prison. This is hard to believe inasmuch as the Jews were at the time under Roman rule, and that a man armed with letters of the High priest to arrest Jews in Damascus goes to show that the high priests had authority to put people to prison without being brought before the tribunal of Rome. This is against Roman law, which was based on tolerance. However let us accept the version as given in Act and follow the peregrinations of Saul. He was on his way to Damascus, and on the way it is said that he saw a flash of light in the middle of the day, and he fell down in a swoon. The Acts gives three different descriptions of

the occurrence, evidently written by three different person at three different times. In chapter nine of Acts the writer says.

- (a) there shined round about him a light from heaven and he fell to the earth, and he saw no man.
- (b) In Acts chapt 26 the scene is described differently. Saul is made to see a light above the brightness of the sun shining round about me and them. Here not only Saul fell but "we were all fallen to the earth".
- (c) In chapter 22 it is said that they that were with him saw indeed the light, but they heard not the voice. (

It was midday and the sun was very hot, and the man had an attack of sunstroke, and perhaps he was in a delirium, and when he had come to consciousness perhaps he repented that what he was doing was not just. The persecuting Saul was changed and thenceforward he is a vehement controversialist in favour of the Nazarene cult. But his methods were not agreeable to the personal disciples of Jesus. The "Rock of the Church" was Peter, but Saul ignored him altogether. Suddenly without giving any reason we are told that Saul became Paul. In the vision that he had he was addressed as Saul, and what made him to change the name the writer does not say. After his unauthorized conversion Paul remained at Damascus for three years before going to Jerusalem where he was met by Peter. His second visit to Jerusalem was after 14 years. Perhaps it was during this period that Paul visited Antioch and Iconium, thence he fled to Derbe where he was stoned, and thence he went to Phenice, Samaria, Syria, Cilicia, Galatia. It is curious that at this time the Holy Ghost forbade the Apostles to preach the word in Asia. (Acts 16.6). Paul found that the conservative party was against him, and he threatened them that he would go to the Gentiles. Acts 13.46 ; 18.6. It seems that Paul was of an obstreperous nature for we find him described as a "pestilent fellow, ring leader of the sect of Nazarenes".

The so-called epistles of Paul were mere letters that he had addressed to the bastard Jews and half caste Greek converts at Rome, Corinth, Galatia, Ephesus, Philippi, Colosse. Thessaly. His co-workers were Timothy, Titus and a few others. The Asiatic Jews were against Paul. He was insolent to the high priest Ananias. He says he is a Jew, in another place he says he is a Pharisee, and says also that he is a Hebrew, Israel and a Benjamite. He was proud to call himself a Roman, saying that he was freeborn. At Caesarea when he was brought before Festus Paul expressed his desire that he should be sent to Rome where his case should be heard. According to Festus the Roman officials looked down upon the Jewish religion as a superstition, and speaking to king Agrippa Festus said that Paul's accusers had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed

to be alive. Acts 25.19. At Rome he was living in a hired house preaching to the Jews about the coming of Christ. His creed in a condensed form was :

For the Lord himself shall descend from heaven with a shout with the voice of an archangel and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the air : and so shall we ever be with the Lord. (I Thessalonians

4. 16, 17.

Paul was a self styled apostle with no credentials except that of his own vision, which was not witnessed by any body. He was insolent to Peter and James. He was a rebel. His epistle to the Galatians is arrogantly worded. He cursed all those who did not accept his dogmas. It is impossible to believe that there were so many churches in Galatia. However let that be ; but we have his words showing that there were many who opposed his teachings, and these were of the Petrine party. He set aside the teachings of Peter and James and arrogated to himself that "I neither received it of man, neither was I taught it" (Galatians 1.12) His party consisted of Titus, Timotheus, Demas, Luke, Tychicus, Alexander, Erastus and Trophimus. Timotheus was half Greek and half Jew, Titus was a Greek. He was offensive to Peter. The teachings that Paul imparted to the Galatians are borrowings from Buddhism. He taught the doctrine of Anatta when he said :

If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For whatsoever a man soweth that shall be also reap. (Galatians 6, 3-7).

The moral lessons that he had imparted in chapter 12 of the epistle to Romans are Buddhistic.

Paul was against the enfranchisement of women. He was not going to let women become preachers. The woman must always be obedient to man. He was a non-co-operationist : And if any man obey not our word, note that man and have no company with him, that he may be ashamed. (I. Timothy 3. 14) Paul in his old age was a prisoner, and all his friends were away from him, except Luke. He says "Demas hath forsaken me, Crescens is gone to Galatia, Titus unto Dalmatia, only Luke is with me, and Alexander the coppersmith did me much evil. At my first answer no man stood with me ; but all men forsook me. (II. Timothy chap. 4. 10-16)

The early followers of the Jesus cult had not much to believe in the way of dogmas. They were only asked to "abstain from meats offered

to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves, ye shall do well." (Acts 15.28)

THE REVELATION OF JOHN OF PATMOS.

The last book of the Christian New Testament is a medley intended to be read by the followers of the Nazarene cult living in the seven cities of Asia. It is not for the followers of Paul who were not living in these cities. It is a book intended only for Asia. John who is supposed to be the writer perhaps did not know that here were Nazarenes in other cities besides Ephesus, Pergamos, Thyatira, Philadelphia, Smyrna, Sardis, and Laodicea. He does not mention any city in Palestine, Jerusalem is only an echo. John says that he writes of things which must shortly come to pass," for the time is at hand". He says "Behold he cometh with clouds and every one shall see him, and they also which pierced him."

In a vision he sees :

7 golden candlesticks, Son of man clothed with a garment down to the foot and girt about the paps with a golden girdle, his head and his hairs were white like wool as white as snow ; his eyes were as a flame of fire ; and his feet like unto fine brass as if they burned in a furnace, and his voice as the sound of many waters ; in his right hand he had seven stars and out of his mouth went a sharp two-edged sword, his countenance was as the sun. He walketh in the midst of the seven golden candlesticks.

He sees a throne and one sat thereon ; round about the throne were 24 seats, and 24 elders clothed in white raiment with crowns of gold on their heads sat on these seats. There were 7 lamps, 7 spirits, 1 sea of glass, 44 beasts full of eyes before and behind. The first beast was like a lion, the 2nd beast was like a calf, the 3rd beast had a face as a man, the 4th beast like a flying eagle ; each of them had 6 wings, and they were full of eyes and they rest not. The 24 elders fall down before the throne and shout saying "for thou hast created all things, and for thy pleasure they are."

John tells of a book with 7 seals, and the Lamb having 7 horns, 7 eyes, and he has seen a White Horse, Red Horse, a Black Horse, and one Pale horse. Four angels holding the four winds. Chapter 8 is gruesome reading. One wonders that the writer did not go mad after seeing this horrid nightmare.

Evidently the writer who wrote the early chapters did not write the latter portion beginning from the 14th chapter. It is a repetition of the former vision that the second writer gives.

The whole vision is a nightmare, and in the Old Testament there is a similar vision in Ezekiel. We wonder what is the good of circulating among the people of civilized lands in Asia this horrid nightmare which was never intended for others except to those who were connected with the seven churches in Asia.

In Acts there is a passage wherein the Holy Ghost forbade the Apostles from preaching the word in Asia. We believe the Holy Ghost was right in forbidding the Apostles to preach the word in Asia.

The god as described in the Revelation if represented in clay, or the figure drawn on paper would beat the gods of the savage Hottentots. The Christians should try to make an image of the god as described in the book of Revelation.

The things therein mentioned were to happen shortly, and the time perhaps has not yet arrived although the writer was cocksure that the things will happen and those which pierced him shall also see him coming in clouds.

The description of the locusts that John had seen has no parallel in any record relating to hagiology. Here is the description :

"And the shapes of the locusts were like unto horses prepared unto battle ; and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle, and they had tails like unto scorpions, and there were stings in their tails : and their power was to hurt men five months, and they they had a king over them which is the angel of the bottomless pit.

John describes the dragon as follows :

And behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads, and the dragon stood before the woman which was ready to be delivered, and she brought forth a man childand the woman were given two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of the serpent.

John describes the beast :

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power and his seat and great authority.

John describes the rider on the White Horse :

His eyes were as a flame of fire, and on his head were many crowns, and he was clothed with a vesture dipped in blood ; and out of his mouth goeth a sharp sword, and he shall rule them with a rod of iron.

The great supper in heaven is thus described :

That ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men both free and bond, both small and great.

Here is the peroration :

Seal not the sayings of the prophecy of this book for the time is at hand. He that is unjust, let him be unjust still, and he which is filthy let him be filthy still : and he that is righteous let him be righteous still. And behold I come quickly.

In the book of Ezekiel, O. T. Jehovah had a cannibal feast of a similar kind in the year 587 before the birth of Jesus Christ. For particulars of the bill of fare the reader is referred to Ezekiel chap. 39.17.

A Buddhist listening to a rigmarole of this kind would come to the conclusion that the visionary or dreamer was suffering from the effects of a nightmare, or that he had gone mad.

India and the Far East Asia happily escaped from this nightmare bacillus, but foolish missionaries are making an effort to impregnate the serum into the body of innocent youths. Sensible men, scientists, sober thinkers are very rare today in Europe. People are being guided today by politicians, generals and capitalists, whether it be in England, Europe or America. We would suggest that a body of Scientists sit in conclave and come to a conclusion whether such books as the Revelation and the Semitic books of the O.T., fit for the illiterate fisher folk of Galilee and the helots of the Roman empire, should be circulated in countries where there are more ancient and scientific and philosophic religions extant. We should like to make the suggestion that the moneys spent in extending this Asiatic superstition should be used for better purposes. Along with whisky, opium, cocaine and morphia this Asiatic superstition should be made taboo.

SECRETS OF ANCIENT EGYPT.

UNIQUE TREASURES.

The Egyptian desert has not yet yielded up all its secrets. In 1914, after the discovery of the famous treasure of Lahun, the British School in Egypt suspended its activity for five years. Professor Flinders Petrie and his students took up their work again in the winter of 1919, when conditions were sufficiently settled to permit of the resumption of excavations in the desert south of Cairo. By the spring of this year many valuable and unique discoveries had been made, some of which were on view recently at University College, London.

The problem of existence after death, says *The Westminster Gazette*,

“which is engaging so much attention at the present time, was solved, to their own satisfaction, by the ancient Egyptians. The investigation of the burials of different eras has revealed the conclusions to which they came, and at this exhibition may be seen, in a series of amazing miniature sculptures, exactly how the Nile civilisation of the Ninth and Tenth Dynasties pictures the life beyond the grave.

In hidden recesses of the walls of tombs, in the rubbish littering the passages, in the loose sand of the desert itself, objects were discovered of supreme interest to the student of art and history.

A long gap left hitherto in Egyptian archæology has been filled by the researches made in the cemetery of the one-splendid city of Herakleopolis, which supply much information of the little-known Ninth Dynasty. The scarabs of this age are some of the oldest that have been found in tombs; and the inscriptions on the steles and coffins add materially to the sum of knowledge of Egyptian history. The work on which Professor Flinders Petrie and his assistants are engaged is pre-eminently salvage work. From time immemorial the tombs have been subjected to the depredations of robbers in search of plunder, and actual enemies of the dead persons, whose purpose it was to destroy and to deface. Sometimes the very workmen employed by the undertaker in charge of the burial would carry off what they could lay their hands on. To rescue and preserve what is left, to measure, compare, and record the monuments of ancient times, calls for special knowledge and skill. Professor Petrie trains his own assistants, and has, by means of the school, prepared men for various posts as administrators of antiquities in the East.

HOW THE EXCAVATORS WERE HELPED.

The excavators last year were camped in tents in the desert south of Cairo, and helped in their work by natives of the district, men and girls of pure Egyptian stock, who proved admirable workers. They were glad to add to their small livelihood in this way, and gave no trouble whatever, unless one reckons as such the protest of one native digger who, at the end of the season, performed a Sabbath day's journey from his home back to the camp to return what he thought was a surplus payment—a sum comparable to twopence in English money.

In Egyptian excavation the unexpected often happens. The site of the cemetery of Herakleopolis had been repeatedly worked before Professor Petrie began his operations last winter, yet here some extraordinarily fine material was found, including a unique family group of the Eighteenth Dynasty, showing figures of four generations, delicately carved and coloured, in front of which was a kneeling figure bearing a tablet of adoration (now in the Cairo Museum). Parts of a papyrus of the Book of the Dead, with paintings of the finest order, were picked out

from a heap of dust at the door of a rock chamber. At Lahun was discovered the great magic vase of alabaster in a recess which had been passed over when the tomb was examined in 1914.

Many shafts which promise much prove to be empty, and the strangest object in the exhibition was found in the sand, only eighteen inches below the surface. This is the body of a young girl of the later prehistoric age, 6,000 years B. C., in perfect preservation. The girl lies with her head resting on one little hand, as though asleep.

Among other items in the exhibition likely to attract even those who care nothing for dates and dynasties are a gaming-board for the "sixty-hole game," whose rules Professor Petrie is trying to put together by comparison with other game boards ; two ebony statues of very beautiful workmanship, anatomically correct and spirited in design ; two painted coffins, an inner and an outer one, with colours as fresh as though just put on ; a builder's plummet used by a pyramid builder, the cords of whose rigging were knotted 4,000 years before Christ, and a bundle of cord left behind by an undertaker's man in a hurry one day when the world was young.

ACKNOWLEDGMENT.

We acknowledge with thanks the receipt of a cheque for Rs. 165/- for a fan from Hon'ble Sachchidananda Sinha, member Executive Council, Behar & Orissa Government.

RECTOR,
SRI DHARMARAJIKA VIHARA.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka*.

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THE HISTORY OF THE BUDDHAGAYA TEMPLE.

The Holy site at Buddhagaya was first consecrated by the Lord Buddha on the fullmoon day of Vesākha (May) 2510 years ago.

2. From that day onwards it became the central shrine of the Buddhist world. The Lord when He was passing away exhorted the Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas to visit the sacred site and think of the place with love and devotion as the holy spot where the Lord became the Illuminator of the World.

3. The great Emperor Asoka 236 years after the passing away of the Lord built the Temple and had the site protected by a stone railing.

4. When the great Chinese pilgrim Hwen Tshang visited Buddhagaya he found the great Temple full of Bhikkhus, and he also mentions of the beautiful monastery built by the king of Ceylon.

5. The Temple was always under the protection of the

ruling monarchs of Magadha and Bengal until the invasion of Magadha by the Muhammadans.

6. The Temple was destroyed by the Muhammadan general in 1200 A. C. according to Tibetan records.

7. From that time onward the Temple was abandoned as the Buddhists were massacred by the Muhammadan rulers, and the whole place went into decay.

8. In 1727 A.C. the villages Mastipur and Taradi were given to the Mahant Lal Gir. These villages were then adjoining the Temple and the Temple was then in the land called Maha Bodh in the village called Maha Bodh which is in the Zemindari of the seven anna Tikari Raj

In about the year 1842 the ruins of the temple which were in the Maha Bodhi Village were by some kind of negotiation transferred from the survey map of the Maha Bodh village to the Taradi. The Maha Bodhi village still is under the Tikari Raj, but the ruined Temple strangely is not in the Maha Bodh village, although the village received its name after the Temple.

In the year 1833 a Burmese embassy visited Bodhgaya when the Tree was standing and the Temple in ruins.

In the year 1875 the king of Burma sent an embassy to inspect the holy site, and it was then that the negotiations began between the Government of Burma and the Govt. of India to have the Temple restored.

By latter of January 18, 1875 the mahant Hem Narayan Gir, consented to transfer the holy site to the King of Burma.

Letter No 1177, dated Gaya 8, December 1875 the Collector, F. M. Halliday wrote to the Commissioner of Patna, informing the latter that the Mahant has consented to transfer the holy site to the management of the King of Burma.

In October 1877 when the mahant contemplated to begin repairs of the Temple, the Joint Magistrate C. J. O'Donnell directed the mahant not to undertake the repairs thereof. See the Magistrate's letter to the Mahant dated 11th October 1877.

The Burmese began repairing the Temple in 1877 as per

letter of the Collector Mr. Halliday dated December 1877 to the Mahant.

In March 1878 the Govt. of India wrote to the Govt. of Bengal that the Burmese workmen should not begin new work, but only carry out the programme mapped out in 1875.

In September 1877 Dr. Rajendralal Mitra visited Bodhgaya to inspect the work of Burmese.

In April 1878 the Burmese workmen were stopped by Govt. from carrying out the repairs.

June 4, 1878 the Govt. of India wrote to the Govt of Bengal that the King of Burma was willing to place his workmen under the British officers.

Letter dated 20th June 1878 from Govt. of Bengal appointing Mr. C. A. Mills to supervise the work of the Burmese workmen.

By letter dated 2 January 1879, Mr. Beglar sent to the Collector suggestions about the repairs of the Bodhgaya Temple.

Letter of the Collector of Gaya dated January 1879 in reply to letter of Mr. Beglar, complains the demolition of land marks of the sacred site by Burmese workmen.

In August 1879 the Government of Bengal undertook the repairs of the temple. The estimated cost of the repairs was about half a lakh of rupees. (See letter of Govt of Bengal to the Public Works Dept. dated 9th December 1878).

In August 2, 1884, the repairs of the temple were completed according to Mr. Beglar's letter to the Collector of Gaya. In this letter Mr. Beglar does not mention the name of the mahant as the owner of the Temple, but asks the Govt. of Bengal to undertake the repairs thereof.

The Temple was abandoned by the Burmese when war broke out between the king of Burma and the Government of India in 1885.

From 1889 the Temple was completely abandoned by the Govt. and the mahant.

The Collector of Gaya, Mr. Grierson, writes to the mahant

under date April 1889 that visitors to Bodhgaya are carrying away images and carved stones and that he should have the stones collected and put them in a safe place.

By letter of 20th April 1889 the mahant informs the Collector that he has collected the images and stored them in his math in Bodhgaya, and asks for a written order to keep the images in the math for future reference.

The Collector Mr. Grierson writes to the mahant that he shall visit Bodhgaya as soon as the hot weather is over.

Under date May 11, 1889, the Collector of Gaya Mr. Grierson issues an order to the Chowkidar that no visitor should be allowed to take away any image from the precincts of Bodhgaya.

The Collector of Gaya under date of 10 July, 1889 writes to the mahant to have the Burmese bungalow repaired. (If the bungalow was the property of the mahant this order to the mahant is irrelevant).

July 25, 1889 the Collector appoints Mr. Maddox to take charge of the Temple at Bodhgaya.

July 25, 1889 Mr. Grierson writes to the Superintendent Engineer of the Sone Circle that the Temple is falling into disrepair, and that the villagers are encroaching on temple land.

The Govt. of Bengal by letter no 478 AY, 11 February 1890, writes to the Superintending Engineer to appoint a sub-overseer to act as custodian of the Temple on a salary of Rs. 40 a month.

On the 1st April 1890 the Executive Engineer took charge of the Temple.

No written order was given to the mahant by the collector that he should take charge of the Temple.

The Commissioner of Patna writes to the Govt of Bengal, P.W.D. in letter No. 297 G. dated 21 May 1891 that there are no papers in his office nor in the Collector's office, Gaya, which can throw light on the rights of Govt. with regard to the Temple.

By letter dated 4th November 1891 No. 2498, the Collector of Gaya writes to the Commissioner of Patna that it is not

advisable to take any action at present in the matter or to disturb existing arrangements.

The Temple according to the published correspondence is practically the property of the king of Burma. By a verbal arrangement the Govt. and the Saivaite mahant are managing the temple.

The custodian's salary is paid by Government, the repairs of the Temple are done by the P.W.D. The offerings made to the Tree to the north of the Temple are taken away by the Vaishnavite *pandas* who come from Vishnupad. The pice offerings made to the temple by Hindu pilgrims are taken by the menials of the mahant. The offerings of Burmese Buddhists consist of tinned meat, biscuits, candles. These are taken away by the casteless sweepers. No valuable offerings are now made by Buddhists. The King of Burma offered valuable gifts to the Tree on the understanding that they will be preserved in a specially built paribhoga building as per letter of the king to the Govt. of India dated Dec. 1875. These offerings are in the custody of the mahant.

The cost of excavation and repairs were first borne by the King of Burma, later on by the Govt. of Bengal.

(Compiled from the History of the Buddhagaya Temple Case Paper Book).

REV. C. F. ANDREWS ON BUDDHAGAYA TEMPLE.

CALICUT, MALABAR
January, 27, 1922.

My dear Sir,

I am afraid your request has come to me very late indeed ; for I have been travelling, and your letter did not reach me. I have now replied, at the earliest possible moment, because the subject is one of supreme interest to me.

May I very sincerely and humbly wish you every blessing in your sacred work.

I shall be glad if you will publish this, my expressed opinion, as widely as possible, both in English and in the vernaculars, in any country from which help may be received.

Believe me,

Yours very sincerely,

(Sd.) C. F. ANDREWS.

I have not yet been able to pay a long wished for pilgrimage to Buddhagaya. When I have actually been there, I shall be able to write more effectively than now. Yet, I can say with truth, it has been a constant pain and sorrow to me to learn, that this, which is one of the most sacred places in the whole world, has been so neglected, that there are scarcely any living signs of the Buddhist faith itself to be seen there to-day. Only the imperishable memorials remain and these are in other hands. If this be the case, it is a matter of shame and regret to all who love mankind.

The studies that I have made in the history of Eastern Civilisation have gone to prove to me, that the Buddhist Movement has been the noblest of all unifying influences in Asia in the past. One of the greatest events in my own life, which revealed this truth to me, was when I stood among the ruins of Boro-bûdûr in Java. At that moment, the actual truth about the past flashed upon me as a concrete fact, and no longer as an abstract subject read about merely in books.

I would venture to commend to all lovers of humanity, of whatever race, creed, or religion, the twofold duty of piety, (i) to restore into Buddhist hands, the sacred place itself, and (ii) to help reverently to preserve it. The Lord Buddha, so I have learnt to believe, was for all humanity. As a Christian, who seek to follow Christ as my Master, I wish very earnestly to commend this cause.

(Sd.) C. F. ANDREWS.

BUDDHISM AND CHRISTIANITY.

The precepts of the Buddha are positive. The devotee who follows the Blessed One has to abstain from killing, stealing, sensuous indulgence, drinking intoxicants, from falsehood, slander, harsh speech, unprofitable talk, covetousness, hatred, and from following superstitious and foolish dogmas. Butchery, alcoholism, persecution for the sake of a dogma, slavery, manufacturing of destructive weapons and poisons are outside the province of Buddhism.

Christianity permits the killing of innocent useful animals for sport and for food. Christianity permits alcoholism, Jesus having converted water into intoxicating wine. He was known as the Winebibber. The dogmas of Christianity are that the world and man were created by Jehovah some six thousand years ago, that there is an eternal hell, and an eternal heaven, that the priest can forgive sins, that those who do not believe Jesus are doomed to an eternal hell, that he is the only begotten son of God, that his mother was a virgin, that he was in hell for three days, and that he went bodily to heaven, and in the human form he is in heaven sitting on the right hand side of his father, the Jehovah, that he will come again, and that he will be the judge, and that he will send those who do not believe in him to an eternal hell, there to be burnt for ever and ever, that because Adam ate the fruit of a tree all mankind are sinners. Each of these dogmas has no scientific foundation. They were formulated by ignorant theologians in a dark age when the people of Europe were barbarians. Jesus was illiterate, his disciples were ignorant fisherfolk who had no idea of anything sublime. They fled when Jesus was arrested by the Roman soldiers, and the chief disciple denied three times and swore that he did not know the man Jesus. The disciples were cowards, and the Rock showed himself as a veteran liar. Jesus unnecessarily caused the death of 2,000 pigs, killed the fig tree that belonged to another man, which was giving fruit in season, he denounced, and cursed the priests, Pharisees, Sadducees,

lawyers, scribes and called them vipers, serpents, hypocrites, and threatened them with hell and damnation, said everyone that came before him was a robber ; treated the poor woman of Samaria with great cruelty, comparing her people to dogs, called Herod "a Fox," said that he came to bring discord in the family, and to divide ; told his disciples to sell their garments and buy swords, called the Father of Jews a devil. Jesus was always hungry and angry, and entering into other people's fields, would pluck corn and eat. Even after the resurrection the first thing he inquired was whether there was fish to eat. In the fish eating body he was crucified, and the body was naked because of his own garment being taken away by the soldiers. In the fish-eating body he ascended into heaven, and in the very same body he is sitting in heaven.

Every dogma of the Christian creed is to-day falsified by the discoveries of science. And yet millions believe the unscientific dogmas, and tens of thousands of blackrobed padres are trained to preach the unscientific and crude dogmas which were intended to the nomadic fisher folk of Galilee and low born Jews of a barbarous age. On the one hand the scientists of Great Britain promulgate scientific theories which are a condemnation of the irrational dogmas of the Christian creed, and on the other hand the superstitious folk of Great Britain spend annually millions to propagate the foolish Jewish stories of Galilee among the more civilized and philosophically advanced people of India, Burma, China, Ceylon, Siam and Japan.

The Scientists are unspiritual and materialistic. They yet know nothing of the conversion of the unconscious mind into the conscious mind. They know of the body but nothing of the complex states of the conscious mind. That which they cannot put in the crucible they deny. That which they deny the theologians assert. The scientists are yet feeble to show a hostile attitude to the theologian. To-day they compromise with the result that while the scientist is helping the materialization of the five senses, the theologian uses the dogmas to

stagnate the mind. Science is still on the plane of matter and has not yet reached the super-physical or non-material mind.

Christian ethics are founded on Semitic foundations which had their origin in the backwaters of Galilee. The Old Testament ethics are crude, applicable to the uncivilized nomadic barbarian. They are not for the cultured Aryan.

The Aryan ethics are intended for the highly advanced student of psychology who aspires to climb up the summit of the purified consciousness. He who wishes to reach the goal of Aryan freedom has to walk in the sublime path whose steps are mercy, gentleness, truth, selflessness, and meritorious activity. The abominations of Semitic paganism inculcate cruelty, destruction, animal sacrifices, blood rituals, intoxicating wines and other ignoble practices.

In Buddhist lands for nearly twenty centuries the sublimating virtues of compassion, kindness to animals, abstinence of animal food, and alcoholic drinks were daily inculcated ; but these are relegated into the limbo of oblivion when the brutalising abominations of Semitic religion are introduced by the christianized European who comes with the gospel of butchery and alcoholism. He condemns the five precepts of the Aryan religion, and the Semitic paganism of hellishness is preached to the unsophisticated native. The white man opens his book of Genesis, and says that god created the animals for food, and there is no sin in killing animals. This new doctrine with the complementary ethic of alcoholism is daily preached, and by continuous hearing the ear become accustomed to the advice that there is no sin in killing animals and in drinking alcoholic wines. The brutalising tendencies operate in the native mind, and the ignoble doctrine of Galilee takes root. To counteract the pernicious immorality, the party that claim to be the followers of the Aryanism of the Blessed One is not strong. The duel is fought between the Aryan and the Semitic, and in the contest the Semitic brigand wins. The ethic of compassion goes down and the ethic of the nomad comes up. The abomination is accentuated with the discoveries of the scientist,

which help the destructive tendencies of the Semiticized consciousness. The conscious mind, which had hitherto followed the ethic of harmlessness, degenerates under the influence of the abominable association of the Semitic brigand who preaches from the housetops that harmlessness is ignoble, and that it is the divine will that man should kill and eat the cow, pig, fowl, goose, and frog, as well as the tongue, and the tail of the ox. The civilizers are the inheritors of the cult of the roasted ox. Righteousness goes into oblivion, and cruelty and alcoholism become virtues in the psychology of the Semitic brigand.

The scientist is in the pay of the capitalist, and the capitalist is the slave of the theologian, who threatens the latter with hell fire that his soul is in the hand of god, who can cast it into the furnace to be burnt eternally. The politician, statesman, judge, governor, king tremble when the theologian threatens to use his bell, book and candle.

When the scientist declines to be the tool of the capitalist, and boldly proclaims his independence, then will come the time when we may expect the liberation of the European consciousness from the Semitic abomination which had its origin in the wilderness of Sinai. Until that time there is no hope for the Religion of Righteousness. Physical science is destructive, and the scientist is a thorough going nihilist in the pay of the capitalist and the politician. Nihilism and science are twin brothers. Alcoholism and cruelty are the children of the god of Horeb.

It is therefore time to propagate the sublime ethics of the Noble Aryan religion promulgated by Sakya Muni. The 37 principles of the Noble Path have to be propagated throughout the Semitic and the Semiticized world. The religion that has not the ethics of the Noble eight fold path is barren and unworthy of credence.

Buddhism says, Show kindness to all, do not kill ; Christianity teaches that god created animals for food, and there is no cruelty in killing them.

Buddhism says do not take things that belong to another ; Christianity has the example of Jehovah to rob and kill the enemy, as was done by the Hebrews to the Egyptians.

Buddhism proclaims that lying, slander, harsh speech and unprofitable discussions should be avoided ; Christianity proclaims that the earth was created, that man was created from mud, and that woman was made out of a bone, that there is an eternal hell, that unless a man believes that a certain person was born of a virgin, and that he is the son of the Jewish god, he will be sent to a hell where his body will be burnt for ever. These are immoral lies like the "Eternal hell."

Buddhism says to avoid intoxicants ; Christianity encourages drinking and selling intoxicants.

Buddhism makes man a conscious rationalist ; Christianity makes him unconscious and an imbecile.

Buddhism encourages useful sciences ; Christianity hinders the progress of civilization because it is anti-scientific.

Buddhism teaches renunciation ; Christianity makes man an ignoble sensualist. The Buddhist monk follows the life of self-denial, the Christian padre is the embodiment of sensualism.

THE EARLY HISTORY OF BUDDHISM IN INDIA.

Taking a retrospective glance of the rise progress and fall of Buddhism in India, we find that the Great Founder of the Religion, which we call Buddhism, was the first to promulgate the ethic of popular assemblies in connection with the moral, social and psychological welfare of communities. He was the first to recognize that in all communal matters where the individual was concerned the will of the majority should be upheld. His first sermon entitled the "Establishment of the Reign of Law" was preached to the five religious ascetics at the Deer Park, now known as Sarnath, near Benares, 2510 years ago, enunciating the Middle Doctrine of the Noble eightfold

Path avoiding the extremes of painful asceticism and of sensuous indulgence. Five hundred years before Jesus Christ was born the greater part of Asia acknowledged the great Sakya Muni as the Chief of the Religious world, and in Asia His Religion was disseminated without opposition. It was welcomed by Kings, princes and peoples, because of its sweet reasonableness and its appeal to the higher consciousness of thinking people. It used no threat, nor any weapon to establish its views. Never in its career as a missionary religion did it cause the shedding of a drop of blood, nor adopted any repressive measure to uphold its views.

For nearly a thousand years the Arya Dhamma had been forgotten in India and the countries to the west of India, and yet it was from India that the yellow robed Bhikkhus carried the Dhamma to the four quarters of Asia.

During the lifetime of the Promulgator the Dhamma was confined to India proper. We have in the Pali texts reference to the places visited by the Buddha, and the western limit that he visited was the river Chandabhāgā in Panjab. In the Suttanipata, Vatthugathā, we read that Bāvari, the Brahman Rishi who had his ashrama on the bank of the river Godavari, sent his disciples to meet the Blessed One, and they came passing through Patitthāna, Mahissati, Ujjeni, Gonaddha, Vedisa, Vanasavhaya, Kosambi, Saketa, Savatthi, Setavvya, Kapilavatthu, Kusinārā, Pavā, Vesali to Rajagriha, where the Buddha was then staying. In the Dhatuvibhanga sutta, Majjhima nikāya, we read that the Prince of Gandhara renouncing his throne came all the way to Rājagaha to meet the Buddha. In the Udāna, Bodhivagga, it is said that an ascetic by the name of Bāhiyo living at Suppāraka in the western coast, hearing of the Buddha came to Him to learn of the Saddhamma.

The expansion of the Noble Faith began two hundred and thirty six years after the Parinibbana of the Blessed One, after the conversion of the great Emperor Asoka to the Faith.

Three great councils of the Theras were held when the three Pitakas were chanted by the body of the Bhikkhus. The first

one three months after parinibbāna of the Blessed One was held at the Saptaparna cave at Rajagriha, the second council was held at Vesali, one hundred years after Parinibbāna, and the third council was held at Patna under the patronage of the Emperor Asoka. It was after the holding of the third council that Missionaries were sent to the neighbouring countries to preach the Holy Doctrine, *viz.*, Kasmira, Gandhara, Mahisamandala, Vanavāsa, Aparanta, Graeco Bactria, Syria, Egypt, Burma, Ceylon and the Himalayan Country.

After a period of torpor of seven centuries India has begun to inquire about the long lost religion. Curiously the first to inquire about Buddhism was an Englishman who was resident in the court of Nepal, Brian Houghton Hodgson. He was the first to collect Buddhist manuscripts from the libraries of Nepal, and the collections that he had secured he presented to the libraries of the Asiatic Society in Bengal, to the Library of the Paris Museum, and to the British Museum. The collection presented to the Paris Library was made use of by Eugene Burnouf, who in 1845 published his "Introduction à l'histoire du Bouddhisme indien", and in 1852 published his "Le Lotus de la bonne Loi." Almost at the same time another work on Tibetan Buddhism was published by Foucaux. France gave two great scholars who translated from Chinese sources important works relating to Buddhism: Abel Remusat and Stanislas Julien. Ever since France had been always active in the field of Oriental learning. We have to mention the names of Emile Senart, Leon Feer, Sylvain Levi, A. Foucher, L. Finot, Victor Henry, Edouard Huber, E. Chavennes and Wiegner.

The first among Englishmen to bring out the results of their researches in the field of Buddhism were George Turnour and Prinsep, the former who translated the great Chronicle of Ceylon called the "Mahavansa", and the latter who deciphered the Edicts of Asoka.

Burnouf translated the Sanskrit Buddhist texts into French, and in Ceylon a Christian missionary by the name of Thomas Hardy translated into English the Sinhalese Buddhist texts under

the title of "A Manual of Buddhism". The pioneer of Pali scholarship was Robert Caesar Childers who brought out his Pali Dictionary, which had been of great help to the students of Pali since it was first published in 1875. His successor Dr. T. W. Rhys Davids, the great Pali scholar, since 1879 is indefatigable in his labours in the field of Pali Buddhism. To him is due the founding of the Pali Text Society in 1882. With a devoted band of Pali scholars he had been able to publish nearly sixty volumes of the Pali texts, and his latest work is the Pali Dictionary, the first part of which was out last year. Mrs. Rhys Davids with the help of Buddhist Scholars is translating important Pali texts into English.

The late Sir Edwin Arnold by his splendid poem the "Light of Asia" popularised the life of the Blessed One throughout the English speaking world.

In America the late Henry Charles Warren brought out a comprehensive work under the title "Buddhism in Translations". The late Max Muller did excellent work in bringing out several important Buddhist Suttas with the help of the late Hermann Oldenburg, Rhys Davids and the late Fausboll of Copenhagen. Fausboll's monumental work was the publication of the 550 Jatakas in Pali, over which he spent 30 years of his useful life.

In England the late Prof. Cowell, Rouse, Chalmers translated the 550 Pali Jatakas into English. In Germany several scholars are now engaged in translating into German Pali texts. The late Karl Neumann of Vienna translated into German the 152 suttas of the Majjhima Nikaya as well as the 34 Suttas of the Dighanikaya.

In Russia before the great War, several Oriental scholars were doing excellent work in bringing out the Sanskrit Texts of Buddhist works. There is activity in almost all European countries where Oriental scholars are engaged in either translating or publishing Buddhist texts. But in India the home of Buddhism, nothing original has yet been done so far, and now we are thankful to Sir Asutosh Mookerjee, the Vice-Chancellor of the Calcutta University, for the splendid impulse he has given

for the study of Pali literature by founding several lectureships in the University.

A. D.

MAHAYANA AND HINAYANA BUDDHISM.

Have we any trace of the two kinds of Buddhism that existed in India 1500 years ago? What is Hinayāna and what is the difference between the two forms of Buddhism?

The first hundred years after the parinibbāna of the Blessed One there was no decline in the discipline among the members of the Sangha ; but in the 100th year of the Parinibbāna the Vesali Bhikkhus concluded to introduce changes. The First convocation held three months after the parinibbāna of the Buddha discussed the question whether the minor rules of discipline laid down in the Vinaya should be abrogated as the Blessed One Himself had permitted that the minor rules may be repealed. But the Maha Theros, all personal disciples of the Master, who had been observing the rules during the life time of the Blessed One resolved that no change should be made in the minor rules of discipline. The strict discipline was too much for the Vajjiputtaka Bhikkhus of Vesali. They decided to modify the rules and introduce innovations in the Dhamma and Vinaya. Just after a hundred years, that is about 2,300 years ago, the Vesali Bhikkhus introduced the innovations, which was a direct attack on the pure discipline maintained by the Elders of the Buddhist Church. Buddhism had then spread in the north, and in the west. At the second council of the Thera Bhikkhus held at Vesali in the reign of Kālāsoka, a hundred years after the parinibbana, they adhered to the discipline of the first council, and excluded the Vajjiputtaka Bhikkhus of Vesali. The Vajjiputtakas were quite strong in number, and they decided to secede from the main stock of the Mahatheras. The Vajjiputtakas called themselves Mahasanghikas departed from the pure teachings of the

Master. The breach that was made by the Vajjiputtakās did not stop with them ; but they wanted more innovations. The result was that one after another new schools arose and when Hwen Thsang arrived in India, he found that the original school had divided into eighteen sects. He found that there were two main divisions of Buddhism called the Hinayāna and the Mahāyāna, and the schools that accepted the theory that there is a permanent puggala, a reincarnating ego, a permanent self, were known as Hinayāna and the school that followed the anattā doctrine was known as the Mahayāna.

In the "Life of Hwen Thsang" he mentions that the Tripitaka of the Hinayana school was different from the Tripitaka of the Mahayāna, and that the Sammatīya, Sautrantika, Mahisāsaka, Sarvāstavadins were partizans of the Little Vehicle, that is the Hinayana.

According to the account given in the Mahāvansa, the Ceylon Chronicle, the original Church was the Theravāda. A hundred years after, the schism of the Mahasamghika arose. From that arose two schisms : the Gokulika and the Ekabbohārika ; from the Gokulika arose the Pragñapti and the Bahulika schisms ; and from the Bahulika arose the Bahusutika, and from the Bahusutika arose the Chetiyavāda schism.

From Theravāda tree there came out the two schisms Mahimsāsaka and Vajjiputtaka : from the the Vajjiputtaka arose the schisms Dhammuttariya, Bhadrāyānika, Channāgārika and Sammitiya. From the Mahimsāsaka branch came forth the Sabbatthavāda, and from the Sabbatthavāda arose the Kassapika, and from the Kassapika came the Samkantika, and from the Samkantika arose the Suttavāda, Hemavataka, Rāgiriya, Siddhattika, Pubbasāliya, Aparasāliya and Vājiriya.

The object of the illustrious pilgrim, Hwen Tsang, in visiting India was to study the Yoga Sastra of the Great Vehicle, and he mentions the names of the places where the Hinayāna flourished. In the Baktra country there was the Little vehicle (Hinayana) ; in Bamiyan there were the Lokuttaravadins of the Hinayana school. In Kapisa also there was the Hinayāna. In the

Tukhāra country Balkh the Mahāyana flourished. In Udyana there were followers of the five schools, *viz.*, Dharmaguptas, Mahisāsakas, Kasyapiyas, Sarvastivas, and the Mahā-sanghikas.

The Sautrantika school had a Sanghārāma at Takshasila. Kashmira belongs to the original school of Buddhism at the time of the visit of Hwen Tsang. At Mathura Hwen Tsang found the followers of the Abhidharma who pay homage to Śāriputra, those who practise meditation offer their homage to Moudgalyāna, the students of the Sutra offer their homage to Purna maitryāni putra, and the Vinaya students worship Upāli; the Bhikkhunīs offer worship to Ananda; and the Samaneras to Rāhula.

At Matipura the Bhikkhus belonged to the Hinayana of the Sarvāstavādin school.

Hwen Tsang says about Vimalamitra that he was a native of Kāsmir, that he belonged to the Sarvastavadin school and that he was well versed in the Tripitaka.

At Kanauj there were about 100 sanghārāmas and 10,000 priests who study the Great and Small Vehicles promiscuously.

At Ayodhya there were several thousand priests who study both the Small and the Great Vehicle.

The Mahayāna followers looked down on the Hinayana as heretics. At Jetavana there were several thousand priests who belonged to the Sammitiya school, which is Hinayāna.

At Benares there were 1,500 priests of the Sammatiya school of the Little Vehicle.

In Magadha there were fifty Sanghārāmas and 10,000 priests, "mostly attached to the Great Vehicle".

Hwen Tsang had heard of the Council held at Pataliputra under the patronage of Asoka.

At Nālandā there were 10,000 priests who studied the Great Vehicle, and also the works belonging to the eighteen sects, as well as the Vedas, and other books, the Hetuvidyā, the Sabda-vidyā, the Chikitsavidyā, the works on magic, the Atharva-vedā, the Sankhā. Within the Temple they arrange every day

about 100 pulpits for preaching. The priests dwelling here, are as a body, naturally dignified and grave, so that during the 700 years since the foundation of the establishment, there has been no single case of guilty rebellion against the rules." p. 172.

The Hiranya country had 4,000 priests who belonged to the Sarvasta vādins of the Little vehicle.

In the Purnavardhana country there were 3,000 priests who belonged to the Small and the Great Vehicle.

In the Karnasuvarena country there were 300 priests of the Sammatiya school of the Little Vehicle. The ascetic morality of the Devadatta had followers in the Karnasuvarena country.

In the Samatata country there were 3,000 priests of the Sthavira school.

According to the news that Hwen Thsang received about Ceylon he wrote :

"At this time the Master heard that in the middle of the ocean there was a country called Simhala ; it was distinguished for its learned doctors belonging to the Sthavira school and also for those able to explain the Yoga saastra."

In Orissa and Kalinga there were 10,500 priests who study the Great Vehicle. In the Southern Kosala country there were 10,000 priests.

In Ceylon, at the time of Hwen Thsang's visit to South India, he was told that there were about 10,000 priests. They follow the teaching of the Great Vehicle, and belong to the school of the Sthaviras. (pp. 144).

In the Kongkan country there were 10,000 priest belonging to both schools.

In the Maharashtra country there were 5,000 priests of both schools. In the Malava country there were 20,000 priests of the Sammatiya school of the Little Vehicle.

In the Vallabhi country there were 6,000 priests of the Sammatiya school of the Little Vehicle.

In Persia there were some hundred disciples who study the Little Vehicle. King Harsha invited the illustrious pilgrim Hwen Thsang to his capital, and there the Master preached the doctrine

of the Great Vehicle to the king. He was pleased and spake thus :

“The treatise written by the Master is very good ; quite enough to convince both your disciple (i.e. himself) and all these teachers and the faithful generally ; but I fear there are other sectaries belonging to the Little Vehicle, of other countries, who will still cling to and defend their foolish doctrine. I propose therefore to call a grand assembly in the town of Kanyakubja, and command the Sramans and Brahmans and heretics of the five Indies to attend, in order to exhibit the refinements of the Great Vehicle, and demolish their abusive mind, to make manifest the exceeding merit of the Master, and overthrow their proud thought of ‘self’”. (p. 176).

Except the Theravāda school the schismatic schools believed in the permanency of a puggala. These were known as puggalavadins. Are we to believe that the idea of a puggala (self) was accepted by the schismatics who seceded from the Theravāda school? Were those who accepted the Puggala theory considered “hina” low by the Mahāyānists?

The Pali original Doctrine of the Lord Buddha now existing in Ceylon repudiated the idea of a puggala as the Kathāvatthu Book shows. We are not aware that as yet an authoritative pronouncement has been made showing the difference between the Hinayāna and the Mahayāna. The Pali Buddhism is the authentic Word of the Tathāgata, while the Books that are accepted as Pitakas by the Buddhists in China and other Far eastern lands are translations of the later books compiled by the Bhikkhus who lived five centuries later.

Pali Buddhism shows the way to become a Sammāsam Buddha as well as a Pratyeka Buddha by following the Ten Pāramitās, and it shows the Noble eightfold path to the Sravakas to attain Arhatship in this life.

THE ORIENTAL CONFERENCE.

The University of Calcutta under the patronage of Lord Ronaldshay, Governor of Bengal, held the second Sessions of

the Oriental Conference in the University Buildings on the 28th, 29th, 30th, 31st January and February 1st, last. Sir Asutosh Mookerjee, the Vice-Chancellor of the University, was the President of the Reception Committee. There were Sections under different presidents for the Vedic, Iranian, Buddhism, Philology, Sanskrit and Prakrit Literature, Persian and Arabic, Philosophy and Religion, Political History and Chronology, Social and Religious History, Ancient Geography, Archaeology, Sciences, Ethnology and Folklore.

The Presidents of sections were Dr. S. K. Belvalkar, Dr. I. J. S. Taraporevalla, Revd. Anagarika Dharmapala, Prof. C. L. Turner, Mahamahopadhyāya Hara Prasad Shastri, Lt.-Col. C. S. Rankin, Kuppuswami Sastri, R. Narasimhachar Esq., Dr. R. Shamasastri, K. P. Jayaswal Esq., Rao Bahadur Krishna Sastri, Rai Bahadur Jogesh Chandra Rai Vidynidhi, Rao Bahadur L. K. Anantakrishna Iyer.

The Patron of the Conference, Lord Ronaldshay, opened the sessions by delivering a masterly address on Oriental Culture, and Sir Asutosh Mookerjee read a scholarly address dealing with all the phases of Oriental Religions, and the Conference then elected Professor Sylvain Levi to the Presidential chair, who read out his address.

No Oriental Conference would be complete without Taoism, Confucianism, Shintoism, and inasmuch as Judaism, Christianity, are Oriental faiths it is proper that these religions should also be represented. The publicity given to the Conference was very little, which accounted for the small attendance. The time given for the scholars to prepare their subjects was rather brief, Six months before the opening of the Sessions of the Oriental Conference the Secretaries should put themselves in communication with well known scholars in distant countries.

Religious Conferences in India before the Muhammadan conquest was a regular institution. Kings were patrons, and they invited every scholar and reformer to be present at the Assembly and present his faith.

In the time of the Blessed One there were special Halls

for the discussion of different religious faiths. At Sravasti the wife of king of Kosala presented a park for the use of all kinds of religious ascetics, and it was known as the Mallikārāma, and the name of the building was Ekasālā. In the commentary of the Apannaka sutta, an account is given of a Conference held when the different Religions were presented by their respective representatives. At this Conference the Blessed One was present, and the sermon on the closing day was preached by Him, the subject being the Apannakadhamma. The discourse is to be found in the Majjhima Nikāya under the title of Apannaka sutta.

In the time of King Sri Harsha a great Assembly was held at Kanoj under his patronage, which was attended by thousands of Scholars of all faiths. At this Assembly the great illustrious scholar and pilgrim from China, Hwen Thsang, presided. An account of which is given in the published "Life of Hiouen Thsang", (pp. 176-178).

The Secretaries of the Congress, Mr. W. R. Gourlay, Private Secretary to H. E. Lord Ronaldshay, and Dr. D. R. Bhandarkar and Mr. Chanda deserve thanks for the self-sacrificing services they rendered to make the Conference a success.

The Reception Committee of the Conferences unanimously elected the Revd. Anagārika Dharmapāla to preside at the Buddhist Section. For the first time after a period of seven centuries of oblivion, under the enlightened and tolerant rule of England, Buddhism was represented at a public Conference on Indian soil.

The forgotten religion of the Blessed One is again needed in India to elevate the millions of the labouring and the agricultural classes and we hope that Buddhism will be revived to do this great work in India.

A HORRIBLE CRIME.

In Ceylon the Government is the vendor of the opium poison. In civilized lands the people are protected from this dreadful

poison. The following para taken from the Ceylon Independent tells a gruesome tale :

AT KALUTARA.

"A man named Piloris Fernando was run over and killed near Nagoda estate last evening. The man it appeared had drawn his full allowance of opium and apparently went to sleep on the road.

On Friday Mr. W. S. Burnert while motoring on the road felt a bump but was assured by his chauffeur that a bundle of firewood had been run over.

At the inquest there was no evidence to show that he had been knocked down by the car in question but that it was clear that he had been run over when lying unconscious on the high road from a heavy dose of opium. The Coroner's enquiry found that his death was accidental."

The village folk in the island of Ceylon since the advent of the Christian Britishers have been impregnated with alcoholic poison. For 2,358 years the people of Ceylon were protected from every kind of alcoholic poison, their religion and the Aryan principles of culture prohibiting the manufacture, sale, and use of intoxicating drinks and drugs.

The Lord Buddha promulgated the law that no human being should drink any kind of intoxicating liquor for psychological reasons. The Blessed One laid down the rule that no Aryan should drink liquor, cause another to drink it, and sanction the use thereof. In the Noble eightfold path the Tathāgata ordained that liquor, poisons, etc., should not be sold ; manufactured and put into circulation. "Do not drink intoxicants, do not cause another to drink, do not sanction drinking, do not manufacture it, do not sell it, do not cause another to sell it, and prevent others from drinking, and from selling any kind of intoxicants." And yet to-day in Ceylon British officials make every effort to put the poison in circulation throughout the island. The Ceylon Temperance League are making every effort to lead the people in the path of sobriety

and abstinence, but its results are practically nil, because a powerful government is opposed to the moveemnt.

The unsophisticated illiterate villager, who was killed purchased the dose of opium from the licensed vendor, and the poor man under the influence of the poison being unable to walk lay down on the road, utterly helpless, and a European, probably himself under the influence of liquor, driving his car in the village saw the body lying on the road, which to him appeared as if it was a bundle of hay, and in his madness drives the car through the living body of a human being with the result that life becomes extinct. The Coroner investigates the case, and believes the story of the European and lets him off without even a warning.

Hundreds and thousands of human beings with a "soul" are annually doomed to eternal perdition on account of the poisonous stuffs sold to them by the demons of culture. In China millions and millions perish annually in becoming living skeletons by the use of this soul-killing poison. Terrible karma awaits the people that lead millions into perdition through this poison. Poor Ceyon, before the Christians arrived in the fragrant island, the people were moral, and given to the study of meritorious literature. To-day the blackrobed, whisky drinking, meateating padres, with no culture, educated in ethics of Semitic violence, ignorant of the great law of Cause and Effect, accepting no higher god than mammon, beef, and liquor, leading sensual lives like the ordinary householder, have become the guides of the descendants of the noble Aryans who had a noble culture, when the ancestors of the dog-collared black-robed sky pilots were running naked, with painted bodies in the forest of their country. Utterly devoid of all humane feelings European demons violate the first principles of Aryan morality in a Buddhist land where the noble religion of humanity had influenced the people for 2,300 years or more.

In England, France, United States of America, Italy, Holland and Japan, the opium poison is not allowed to be sold to the natives, and every effort is made to warn the people

to beware of the poison. But in lands under British rule no such precautions are taken. The bloodmoney obtained by the sale of alcoholic poisons can help no nation in the path of morality.

Could not England that gave Ireland freedom help the historic Sinhalese race that maintained the noble religion for 2,229 years, to become once more great as their ancestors had been before the British advent?

LUMBINI RESTORATION SCHEME.

BY DHARMA ADITYA BOUDDHA.

Buddhist student of Nepalese Buddhism, Literature and Archaeology.

Conservation of Lumbini, the Holy Birth place of Lord Buddha Sakya Muni, the Aryan Saviour, the premier Holy site in the history of Buddhism and the premier place of Holy pilgrimage for the whole Buddhist world.

It is a universally known fact that every religion lays its adherents under a deep obligation to do some mundane or spiritual function, for the more or less blessings they get therefrom, for the high principles of religion, that is, the main data of mental and moral culture enunciated as the cornerstone of any particular religion they follow, and for the high feelings of reverence they have learnt to feel for it; materially the laity and the clergy have found it an authoritative duty to endow some charitable funds for the upkeep of the religion, or for the restoration of any deteriorating holy establishment associated with it, or for any active organisation with the special mission to promote religious propaganda or extension work at home and abroad.

Nay, it has become the law and custom of every nation, state, community or individual to show materially or spiritually particular devotion to the religion professed, no matter whether it be a national or popular one. Therein lies the acidtest for

the civilised or backward condition of a nation, state or community.

'Religious observances and superstitions all the world over, possess a wonderful vitality which enables them under the protection of various disguises, to carry on a maimed existence for ages after they have been formally discarded. Hence the old customs and institutions of any particular people survive the longest when they have any religious significance. In all lands which have reached a moderately high level spiritual, beings pay reverence to the popular ideals of virtue and holiness, make offerings of prayer or sacrifice before the images or sepulchres of the sanctified dead. Thus the performance of pilgrimages is a practice associated with the religious history of every civilised or semi-civilised country of which there is authentic record. Each nation, each sect and each town has its sacred places of pilgrimage. The main source of popularity and vitality of ordinary religious pilgrimages in all parts of the world, seems to be this that they are among the few mundane activities in which keep physical and mental enjoyment may co-exist with an exhilarating sense of religious fulfilment. All that the pilgrimage requires is his knowledge of the right use of leisure-hours and of the significance of his pilgrimage. Travel has been aptly called "a perfect epitome of life" because it presents to us an infinite fluidity of circumstances and demands from us an equal flexibility of character. There are many cases of self-destruction of pilgrims in the East and the West. Everywhere the seasons for pilgrimages vary with local climatic conditions,—so writes magnificently R. F. Johnston on Religious Pilgrimages in his 'Buddhist China'.

Every student of religion will find it interesting to go back to ancient history when he learns of the pious tours of the Buddhist Emperor Asoka, the perilous journeys of the many Chinese Buddhist pilgrims, especially Fa Hian, Hiouen Tsang and I-tsing, the tedious pilgrimages of Hindu devotees from one part of India to the other, across steep and craggy heights, swollen rivers, untrodden paths and amidst innumerable

dangers and difficulties, the patient tours of the Nepalese Buddhist pilgrims to the various mountainous parts of the valley of Nepal, the annual influx of groups of Tibetan Lamas, to Nepal during the cold and frozen season, the ceaseless tours of half-naked fakirs and sannyasis to the Siva Tirthas from the corners of India, the journeys of Christians to Jerusalem and Palestine, and of the Mahomedans to Mecca across dreary deserts. A thousand and other instances could be quoted pointing out the more or less extremely dangerous adventures undertaken by pious pilgrims to show their utmost feelings of reverence towards the heroes of their particular faith, for the places associated with it as being the source of it or the site where their religious hero was born, did some historic achievement or departed from this mundane existence and so on.

We read from old records and documents, ancient inscriptions on stone-slabs and copper-plates how the former Rájás, the public committee, the clergy and the laity vied with one another in doing honour to their particular faith. It was a common instance and still is in the case of high-minded, tolerant Maharájás and members of the civilised community, to pour out heaps of gold, silver and precious ornaments, for the restoration of a dilapidating sacred shrine, for the upkeep of the shrine or any religious community connected with it, for the erection of *dharmasálás* or rest-houses or for the clearing out of the narrow roads fallen heaps of stone, etc., etc. The greatest edict that a Buddhist student will not fail to quote, is that of the Buddhist monarch, Asoka the Great. 'He was one of the most beneficent rulers that India has seen. The attention which he paid for the just administration of his Buddhist Empire is worth repetition. He planted trees along the roads, dug wells and canals for irrigation, built rest-houses for pilgrims and hospitals for the sick, men and beasts, held regular assemblies at intervals of 3 or 5 years for the proper instruction of his officials. He maintained a special staff of high officers to look over the interests of the indigent and the aged, to mitigate the severity of criminal laws, and to restrain the excessive des-

truction of animal life. With regard to the last, he set a personal example *by abolishing the customary royal hunting parties and replacing them by holy pilgrimages*; in the 21st year of his reign, he visited the birthplace of Buddha at Rummin Dei in the Nepalese Terai, and there set up in commemoration of his visit, an inscribed stone pillar which still exists, to mark the spot where the Buddha was born"—Hoernle and Stark in the History of India.

A Nepalese Buddhist will feel it a pride to recite the name of Rev. Sthavira Sunaya Sri Misra who erected for the first time in Nepal 7 viharas for the homeless Bhikkhus. He is said to have spent 6 crores of rupees for this pioneer Buddhist work and himself was a very learned scholar.

It is pleasing to note what the Nepalese Buddhists and Hindus from a very enlightened Maharaja to a citizen of some wealth do for holy places, shrines, etc. They will clear the roads, pave them with square-shaped pucca stones and bricks, erect inns and dharmasálás for travellers and pilgrims, supply fountains and wells where there are no water reservoirs, clear and repair holy sites and shrines, endow funds for the conducting of worship and for the Samkirtan party to recite hymns. For a Buddhist whether clergy or the laity, there is no greater dharma than the repair of a dilapidated vihara, chaitya or stupa. Not only the pious, tolerant Maharajas with a high conscience of their responsibilities, but even common semi-educated people have come forward in doing acts of dharma, by way of paying homage to their national deities, of leaving behind some *kirti* or memorial acts by doing such works of public beneficence as will remind the coming generation of what their predecessors had left as an example to them. By the generous acts of one or more liberal-minded princes, pious chiefs and some opulent people, the entire state, nation or community or all the citizens are benefitted thereby and remember the particular public work for thousands of years to come. A greater amount of attention is attracted when the Ruler of a State condescends or thinks it to be a supreme duty

to work for a religion which may not be his hereditary or State religion but a religion of the citizens of the State, of the major portion of his subjects. This sort of tolerant policy will not only illumine the public citizens of the State but those of the neighbouring and foreign States as re the high spirit of religious tolerance by the particular ruler towards a religion other than his own. Did not Buddhist and Hindu Emperors of India like Asoka, Harshavardhana and Vikramaditya exhibit the lofty spirit of equal tolerance for the respective faiths of their Buddhist and Hindu subjects? In Nepal we find Hindu Râjâs like Gunakâma Deva, Narendra Deva, Harsha Deva and a hundred other Hindu and Buddhist princes working impartially for Buddhist and Hindu people and playing prominent part in the history of Buddhism in Nepal. Both sects were elevated, supported and what not, even during the ascendancy of Gurkha rulers from 1769 to the present decade. The Gurkhas have not failed to show respect for popular idols of the Buddhist pantheon. Hence there is absence of racial and religious prejudices between the two sects. In short, it is a common instance, and is still so in the case of enlightened Mahârajâs to devote particular attention to the religious interests of both the faiths, whenever they are affected.

(To be continued)

MRS. T. R. FOSTER OF HONOLULU.

When the future historian begins to write about the revival of Buddhism in India he will record the name of Mrs. Foster as the principal benefactress who helped the movement by her wonderful beneficence.

For a thousand years the Buddhists outside India had forgotten their holy land. The native Buddhists had ceased to exist with the advent of the invading Muhammadans, who within two hundred years destroyed all the historic traces of the great religion that diffused light from the extreme west of

India to the Far East. Where the Buddhists had their worship today you find tombs of Muhammadans. Every vestige of the holy religion was obliterated by the followers of Islam. Millions of Buddhists were forcibly converted to the faith of Allah and Buddhism went out of existence.

The advent of the British brought new conditions into force. Religious toleration was enforced and religious persecution ceased. After a period of 150 years of British rule for the first time the Moplah Muhammadans have commenced to convert other people by force to accept their faith. The method is easy, and all that the Muhammadans have to do is get hold of the man and have his foreskin circumcised. The method was adopted by Jehovah when Abraham was converted to the faith established by the deity.

The tolerant rule of Britain gave strength to the Maha Bodhi Society to begin work in Bengal. They expected that help would be given by the Buddhists, and when the work began in July 1891 there was doubt in the minds of many Buddhists that the work would succeed. The Japanese Buddhists were suspicious, and they declined to give help because the work is too gigantic to be accomplished by any ordinary agency. They thought that only an emperor like Asoka could revive the forgotten religion in India. The Siamese said that charity begins at home, and obstacles were thrown on the way. The late illustrious King of Siam was quite sympathetic with the aspirations of the Maha Bodhi Society, but his advisers were against and the help that could have been expected from His Majesty could not be got. The Burmese Buddhists started well, but they found that the British Government was against the Buddhists who were making an effort to rescue the holy Temple at Buddhagaya.

The Temple in reality belonged to the King of Burma, and the good King Mindoon Min acquired the holy site from the late Mahant, Hemnarayan Gir, to whom the good King gave very costly presents. In 1877 the Burmese work men began to restore the Temple, but the Government of India for political

reasons prevented the Burmese workmen from doing the work, and the good king allowed the Government of India to restore the Temple, the King paying the cost. The Burmese monks lived at the holy site in the resthouse built by the Burmese workmen from 1877 to 1884. The late Mahant being a Saivite, and a follower of Sankaracharya did not create any obstacle during the period that the Burmese monks were at Buddhagaya.

In 1884 the government of Lord Dufferin was determined to take Burma, and when the Govt. of India declared war against King Thibaw, the monks living at Buddhagaya had to return to Mandalay. From 1884 to 1890 Buddhagaya was abandoned both by the Mahant and the Government of India. In 1885 the late Sir Edwin Arnold visited Buddhagaya and having found the abandoned condition of the holy spot suggested to the Government of India to have the Temple restored to the Buddhists of Ceylon. The Government of India was then carrying on the war with Burma, and the suggestion fell through. The most ominous calamity happened to the Buddhists in 1890 with the advent of Mr. Grierson to Gaya, who as the Collector of the District visited Buddhagaya, and having found the place neglected and the villagers encroaching on the Temple grounds entered into a verbal arrangement with the mahant of the local monastery, recognizing him as the proprietor of the Temple on the understanding that the Temple should be under Government control.

It was an unjust arrangement violating the principles of religious neutrality to have appointed a saivite priest as the head of the Chief Buddhist Shrine, the Mecca of the Buddhist world. In the latter part of the year 1890 the verbal arrangement was carried out to the prejudice of the Buddhists. In truth the Temple was then the property of the king of Burma, and the right thing the Government could have done was to restore the Temple to the Burmese monks, for in 1885 the Alompra dynasty which ruled Upper Burma was destroyed by order of the Government of India and the Burmese became subjects of the Emperor of India. It was an atrocious arrange-

ment, and the holiest Shrine of the Buddhists is now in alien hands.

It is a law in India that a Saivite can never be the head of a Vishnu temple, and vice versa. No Muhammadan would tolerate for a moment to see a Christian or a Hindu controlling a mosque. No Hindu would tolerate for a moment to see the Visvanath temple at Benares in the hands of a Christian or a Muhammadan ; no British Christian would tolerate for a moment to place the Westminster Abbey placed under Muhammadan or Roman Catholic control. But the Government of India have placed the chief Buddhist shrine, the oldest historic sanctuary in the world, in the hands of a saivite wealthy land owner who is also the head of a saivite monastery.

The Maha Bodhi Society made every effort to rescue the holy Temple, but because of the hostile attitude of Government, the Buddhists have to adopt the humiliating attitude of worshipping their holiest Shrine after having kowtowed to the saivite mahant. The saivite fakir is lord of the place, he allows his menials of the lowest caste to desecrate the holy spot. The Saivite fakir is like the dog in the manager. He neither would let the Buddhists embellish the shrine, nor would he keep the holy site consecrated.

The Maha Bodhi Society had Bhikkhus placed at the holy site from 1891 until they were driven out by order of the Government Commissioner of Patna, which was done through the saivite mahant. Persecution and prosecution went together, and the monks were ejected from their holiest shrine in February 1910. This was owing to political complications as the Government feared that if the Buddhist monks stayed at Buddhagaya, the Japanese would come and stay there and create trouble. There had been negotiations between a Japanese, helped by the late Swami Vivekananda, and the mahant of the saivite monastery in 1902. The Japanese, Mr. Okakura wanted to establish a Japanese centre at Buddhagaya with the object of forming a Hindu-Japanese Buddhist Alliance, and in his letter to the mahant he said that southern Buddhism is different from

Japanese Buddhism, but that the Hindu religion was nearer to Japanese Buddhism. The British officials smelt a rat, and the Commissioner of Patna in 1905 ordered the Mahant to bring a civil against the Buddhist monks living in the Burmese rest-house and have them ejected.

Thus the Chief Shrine of the Buddhist World was given over to Saivite mahant by a Christian Government through political fear. The work of the Maha Bodhi Society was thus crippled, and the Buddhists outside India naturally concluded that it is no use helping the work of the society, and refused to send any more help. It was then that the noble hearted Mrs. T. R. Foster came forward to give support to the work of the Maha Bodhi Society. She had met the Anagarika Dharmapala in Honolulu in October 1893. The work of the Society would have come to an end but for the help of this gracious lady. She contributed over Rs. 60,000 to build the Sri Dharma rājika vihara ; paid Rs. 15,000 to purchase the property which is now the office of the Maha Bodhi Society, located at 46 Baniapukur Lane, Calcutta, and the crowning work that she did for the maintenance of the Maha Bodhi Society was to present U. S. A. Victory Bonds worth 50,000 American dollars. The future of the Maha Bodhi work in India is thereby assured.

LATIN TRANSLATION.

Quae quae officia extant in causa quavis originem habentia
 Causam eorum sic prefectus ille (Buddhas) quidem declaravit
 Eorum quod abstaculum exstat,
 Ita quoque dicens Magnus Asceticus.

(TRANSLATION).

The Buddha hath the Causes told
 Of all things springing from a cause ;
 And also how things cease to be—
 'T is this the Mighty Monk proclaims. (Warren).

Omnis peccati renunciato,
 Sanctitatis profectus
 Proprii intellectus subjugatio
 Haec est Buddhae disciplina.

(Dr. Mills in the J. R. A. S. Vol. 16, p. 39).

(TRANSLATION).

Abstain from all evil and
 Persevere in doing good deeds
 Keep thyself pure in heart
 These are the teachings of all the Buddhas.

(PALI).

Sabba pāpassa akaranam
 Kusalassa upasampadā
 Sachitta pariyo dapanam
 Etam Buddhāna sāsanaṃ.

RIVAL RELIGIONS IN JAPAN.

CHRISTIANITY'S PROGRESS.

Religious liberty is guaranteed under the Japanese Constitution, and on the occasion of the convention of the International Sunday School Association in Tokyo in 1920, a Japanese editor, in contrasting the spirit of his people with that of some of the Western nations described Japan as a non-Christian 'Christian' Country." At any rate the sentiment of a Japanese agnostic that "religion is like tea ; it serves a social end and nothing more" is belied by the facts. It is only within very recent times, since the adoption of the Constitution that the law has been invoked against a religious society, and in this case the Government outlawed Omoto-Kyo, a lately founded hybrid cult combining communism, millenarianism, mysticism and patriotism, which has gained a million followers, and publishes a magazine and daily newspaper at Osaka. Its radical tendencies more than its new religious teachings brought

down upon it the Government's displeasure, which, it seems, served for a time rather to augment Omoto-Kyo's ranks than to diminish their number. The chief native religions, according to "The Japan Year Book," are Shintoism and Buddhism, both of which, "stimulated by Christianity, have been awakened from their dormant state in recent years." Shinto has thirteen officially recognized sects, all professing, as a cardinal article of faith, reverence to the deities and all observing precepts handed down by the "divine ancestors." In 1918 Shinto had 1,17,729 shrines and 14,692 priests. Buddhism is divided into twelve sects and sub-sects, of which Shin, Zen and Shingon sects each claims ten sub-sects, and Nichiren sect, nine sub-sects. The Buddhist temples in 1917 numbered 71,702, in addition to 36,247 minor temples; high priests and priestesses were 51,363.

Since the days of the zealous Xavier, the famous Jesuit priest who first carried Christianity to Nippon's shores in the sixteenth century, the Western faith, though suffering a long interlude because of persecution, has exerted an influence more profound, it is said by missionaries, than statistics show, and "The Japan Year Book" informs us that Japan has adopted the Y. M. C. A. and the Y. W. C. A., temperance societies, and the Salvation Army. But during the sixty years since the opening of Japan, says *The Japan Advertiser* (Tokyo), "less than one-half of one per cent. of the total population of the country have embraced Christianity," and "less than one-half of that half per cent. belong to the Protestant branches of the Christian Church from which the (Sunday-school) convention is drawn." Peaceful and successful though it was at first, the invasion of Christianity, says H. M. Hyndman in "The Awakening of Asia" became fanatic and subversive in the hour of its triumph, and brought on a terrible war of religious persecution which ended in the expulsion of Christianity and the locking of the island empire against foreign penetration for 200 years. Now, however, it is again permitted, if not actually welcomed, and, according to both missionaries and native observers, is receiving that sincerest of all tributes—imitation by Buddhism.

INFLUENCE OF ANCESTOR WORSHIP.

No one can understand Japan, it is said, unless he studies the nature of the influence of ancestor-worship, which creedless and innocent of the consciousness of sin though it be, permeates all Japanese thought and warms the fires of patriotism. Every Japanese is a Shintoist in his sense of obligation to and reverence to his ancestors and to the Emperor, who descended from the Sun God, rules by divine right. "Devotion to the memory of ancestors," says Hirata, "is the mainspring of all virtues. No one who discharges his duties to them will ever be disrespectful to the gods or to his living parents." Shinto will not share the fate which has overtaken the old national religions of Egypt, Persia, Judea and India, declares Dr. Genchi Kato, of the Tokyo Imperial University in "Our National Constitution and Shinto," and he invites students to consider how this ancient faith has succeeded in absorbing the strong points of Buddhism and Confucianism thus growing side by side with them instead of being superseded by them, and how it seems to be deriving nourishment from Christianity. But, said Hamilton Wright Mabie in "Japan To-day and Tomorrow."

"Shinto is no longer a religion ; it is a profound national sentiment. It never was a religion, properly speaking ; but nature worship was combined with it to satisfy the cravings of primitive worshippers. It has no founder, no creed no theology, no sacred book ; it was gratitude, of remembrance and of patriotism. The Shinto shrine, in its integrity, is a simple structure of wood, undecorated, with a mirror standing on the altar symbolically enforcing the Greek maxim : 'Know thyself.' The genius of Shinto is national and patriotic ; it has no explanation of the mystery of the universe to offer its believers, no code of ethics to impose on them. It has created myriads of deities, but they have been outside the life of men—more or less vivid personifications of natural forces ; its only contact with reality has been its multitudinous apotheoses of men. It

has taught one deep and vital truth—the unbroken continuity of a people, the immortality of a race. It has fastened thought on life and banished death in our sense of the world ; in the older thought of Japan there were no dead ; the nation through all generations was indivisible and indestructible.”

But Buddhism “was the teacher under whose instruction the Japanese nation grew up.” It came to Japan from Korea *via* China in 552 A.D., when it was already a thousand years old and had broken up into numerous sects and sub-sects differing from each other and from the original teachings. After two centuries of propaganda, it conquered the land and absorbed the religious life of the people. All education, according to B. H. Chamberlain’s “Things Japanese,” was for countries in Buddhist hands. “Buddhism introduced art and medicine, moulded the folk-lore of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity.” But the Japanese as a nation “are now forgetful of this fact. Ask an educated Japanese a question about Buddhism, and ten to one he will smile in your face. A hundred to one that he knows nothing about the subject and glories in his nescience.” Now, however, other authorities agree that an element of progress has been infused into the simplified forms of Buddhism with which the masses are familiar. Sunday schools, and 701 philanthropic, social, educational and religious institutions have been established, the total representing a combined property value of 16,92,135 yen. The annual expenses for 1910 were 9,89,983 yen, and the total number of those helped a little over 4,00,000.

Although there are “stains on the escutcheon of Christian civilization,” these, it is said, do not detain the discerning, open-minded Japanese from giving to the Christian appeal a respectful hearing. The zeal of Francis Xavier, who landed in Kagoshima in 1594, succeeded, we are told, in the conversion of about 10,00,000 people by the beginning of the seventeenth century. But a too frantic effort, which attempted to destroy the ancient religions, resulted in the temporary eclipse of

Christianity, and more than 200 priests suffered martyrdom. Roman Catholic faith is represented in Japan by four dioceses and the Prefectures Apostolic, with a total of 76,448 Catholics, according to figures furnished by the Society for the Propagation of the Faith, New York. The Protestants, according to "The Christian Movement in Japan, Korea and Formosa" (published by The Federation of Christian Missions), are represented in Japan by 1,10,012 believers, with 1,150 preaching places ; 2,415 Sunday-schools, and 1,46,625 pupils.

BUDDHIST REVIVAL IN BRITAIN.

I omitted to tell you last week that a meeting of the Buddhist community in London was held on January 4th at 3, Upper Woburn Place for the purpose of considering the question of establishing suitable headquarters for the International Buddhist Union and the Buddhist Society of Great Britain and Ireland, and to discuss ways and means for the effective advancement of the Buddhist revival and propaganda. The Hon. E. C. F. Collier (Chairman of the Buddhist Society) was in the chair, and there were representatives present from Ceylon, India, Burma, China, Japan and Siam. There was general agreement among those present as to the desirability of opening headquarters for the purposes referred to and a committee was appointed to make the necessary inquiries with a view to finding suitable premises.

Mr. Collier and Captain J. E. Ellam (General Secretary) are also taking steps to make the work of the organization better known and to increase the circulation of the *Buddhist Review*. During and since the war this work has been carried on under serious difficulties, but there are now sign of an active revival. In a circular-letter just issued by the Council it is pointed out that the purpose of the Buddhist Society is to extend the knowledge of the Buddhist philosophy, and to encourage the study of the Pali language in which the great Buddhist classics were originally written. A further object of the Society is stated to be the creation of a closer bond of union through sympathy and understanding, between Great Britain and her Eastern Dependencies, particularly those countries where Buddhism is the dominant religion.

The Society has been working in this country for fifteen

years, and the *Review* has been published since 1909. Other publications have been issued by the Society from time to time, and it is now desired to add to these, particularly books and pamphlets in exposition of the Buddhist teaching. An effort is now being made to raise a fund of at least £500, in the first place, to establish the *Buddhist Review* on a firmer basis, and to promote the other objects which the Council of the Society has in view.—(*Indian Mirror*).

FINANCIAL

MRS. FOSTER MISSIONARY FUND.

Statement of Expenses for the Months of December, 1921 and January, 1922.

DECEMBER, 1921—

	Rs.	A.	P.
Clerks Salary for November ...	30	0	0
New Clerk Salary for 10 days ...	10	0	0
2 priest and 2 boys at Bolpur for Agrahayana	94	0	0
Telegraphic Moneyorder to Revd. Sirinivasa with Commission ...	15	0	0
Trainfare for a priest and boy go to Bolpur	8	0	0
Mrs. J. Tillakaratna for her son by M.O. with Commission ...	10	2	0
D. B. Jayatillaka Esqr. for Y. M. B. A., Building Fund, first instalment by cheque	300	0	0
German Buddhist Society, through Mr. C. T. Strauss, Zurich, by Bank draft £20 ...	304	2	6
M. O. to Revd. Sugata Kanti including Commission ...	5	2	0
Wrapper for Revd. Sarananda and 2 pankhas for the Priest ...	8	8	0
Doctor's visiting fee ...	8	0	0
TOTAL ...	822	14	6

JANUARY, 1922—

For Russian Famine sent to Editor Review of Reviews £2 ...	35	0	0
Train fare to Colombo for Revd. Saranand and a boy including Carriage hire to Howrah Station ...	70	0	0
Carried over ...	105	0	0

		Rs.	A.	P.
Brought forward	...	105	0	0
Charity for a boy	...	1	0	0
Buddhagaya a/c Stamps	...	9	0	0
Clerk's Salary advance for January	...	23	0	0
To Capt. J. E. Ellam for Buddhist work in				
England by draft	...	200	0	0
Revd. Sirinivasa, Flannel	...	3	2	3
Buddhagaya a/c Conveyance	...	10	12	0
Boarding fees for Revd. Saranankara and				
Devananda for Pous including Com-				
mission	...	47	8	0
Books etc. sent to Revd. Saranankara	...	10	0	0
Shoes for Vimalananda	...	4	8	0
Miscellaneous	...	4	15	9
TOTAL	...	418	14	0

SRI DHARMARAJIKA CHAITYA VIHARA.

*Statements of Receipts and Expenses for the Months of
December 1921 and January, 1922.*

RECEIPTS.				EXPENSES.			
December (1921)	30	5	0	December (1921)	157	12	0
January (1922)	20	2	9	January (1922)	231	0	9
TOTAL	...	50	7 9	TOTAL	...	388	12 0

M. B. JOURNAL.

RECEIPTS AND EXPENDITURES.

For the year 1921.

RECEIPTS.				EXPENDITURE.			
		Rs.	A. P.			Rs.	A. P.
Subscriptions for M. B. Journal during the year (including arrears, etc.)	856	13	0	Stamps	...	160	3 0
Donations :—				Printing charges paid to the Press	...	890	3 0
Mg. Nyun Esqr.	...	10	0 0	Stationery, Conveyance, etc.	...	36	12 9
U. Po Pe	...	25	0 0				
Mrs. Irene Taylor	...	34	2 0				
B. P. De Silva Esqr.	...	50	0 0				
Advertisement charges	17	0	0				
Total receipt	...	992	15 0				
Less receipt	...	94	3 9				
Total	1,087	2	9	Total Expenditure	1,087	2	9

ACTIVITIES.

FOSTER ROBINSON MEMORIAL HOSPITAL, COLOMBO.

ESTABLISHED 1914.

PATRON: THE ANAGARIKA DHARMAPALA.

Report for December, 1921.

Patients examined and treated free by the Honorary Medical Faculty: Sinhalese: men, women and children 1,972; Tamils: men, women and children 157; Muhammadans: men, women and children 326; Burgher: men, women and children 51; Residents 4. Total 2,513.

Decoctions given free 5,026; Medicated oils free 141 ounces; other medicines 155 drams. E. S. Jayasinha, *Hony. Secretary*.

THE SRI DHARMARAJIKA VIHARA EXTENSION.

The Sri Dharmarājika Vihara, Calcutta, is incomplete without a Library, Residential quarters for Bhikkhus, a rest house for pilgrims visiting India from Buddhist countries and office quarters for the General Secretary. The Vihara Committee has entered into an agreement with a contractor to erect these buildings. The balance of the Vihara Fund which is deposited in the Hongkong and Shanghai Bank amounts to Rs. 16,511-4-7. The estimated cost of the Vihara Extension is Rs. 22,000. The Vihara Committee hopes that Buddhists who love the holy land of the Buddhas will contribute to the Fund. Remittances may be sent to the Honorary Treasurer, Maha-Bodhi Society, 46, Beniapukur Lane, Calcutta, or to the Hongkong and Shanghai Bank, Calcutta, marked Maha-Bodhi Society.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka*.

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BUDDHAGAYA TEMPLE.

Buddhists of China, Japan, Korea, Siam, Burma, Cambodia, Ceylon, Tibet, Arakan, wake up from your long lethargy. You have slept too long, and the time is come when you should be up and doing. The world wants the Dhamma of the Tathāgata and the salvation of the world has to be considered.

India gave you Buddhism. Her noble sons left the holy land to give you the noble Doctrine which has given you consolation and comfort for nearly 2000 years. But India lost the noble Doctrine through neglect and indifference and persecution. The vandals rushed in and destroyed whatever there was noble and inspiring. The great Tree that stood giving shade to millions was cut down by the vandals that came from Arabia.

A thousand years ago there were scores of millions of Buddhists, but to-day there are hardly a million followers of the Compassionate Lord. The greatest calamity that happened to the teeming millions of India was the loss of the noble Religion that preached the Doctrine of meritorious activity and Love. Compassion was rooted out of the soil, and the ethic of butchery and bloody sacrifices was substituted.

A thousand years ago there was not one Muhammadan, but to-day there are seventy millions of them in India. A thousand years ago there were seventy millions of Buddhists to-day there are hardly a million in India proper.

The Maha-Bodhi Society for a period of thirty years has been engaged in the great work of the revival of the noble Religion, and there is every reason to be satisfied of the results so far obtained. We have been able to build a Dharmasala at the holy place where our Lord attained Buddhahood; we have been able to secure land at the holy spot where the Holy One preached the first Sermon, we have been able to build a beautiful Temple in Calcutta, we have acquired land in Madras and built a Buddhist Hall for the Tamil Buddhists of Perambur, we have maintained Bhikkhus at Kusinara, Buddhagaya, Calcutta and Benares; we have continued the publication of the Maha-Bodhi Journal for thirty years, and all this had been possible because of the help that the Society had received from a handful of admirers of the noble Dhamma accentuated by the tolerant and enlightened British Government.

The great work that we have to achieve is the restora-

tion of the chief Central Shrine, the oldest sacred site in the world, that is Buddhagaya.

The Indian Muhammadans annually visit Mecca, which is nearly 2,000 miles away, by the thousands, they are fighting for the sake of their holy site, and moving heaven and earth to rescue the Kāāba from the hands of the newly appointed Sheriff of Mecca, who is himself an Arab and a Muhammadan; hundreds of Muhammadans are going to jail in the hope of getting their grievances redressed. They want Mecca to be in the hands of the Sultan of Turkey, not in the hands of a man appointed by the British Government.

Jerusalem is now in the hands of the British. The British Prime Minister asked General Allenby to try and get Jerusalem to make a Christmas present of it to the British, and Jerusalem was acquired.

It is a duty that we owe to the memory of the Lord Buddha that the Holy site at Buddhagaya should be rescued from alien and unsympathetic hands. The Mahant is a Saivite, always hostile to the religion of the Buddha, and it is a law in India, that no Saivite is allowed to control a Vaishnava temple, and vice versa. No Muhammadan would allow a Hindu to have control over a mosque, and no Protestant would allow a Roman Catholic to have control over a Protestant Church, and it is the same with the Roman Catholic. No Baptist would allow his Church to be controlled by a Church of England minister. But the Buddhists have forgotten the Chief Central Shrine. It is a crime that the holy site consecrated by the Lord Buddha should be left in the hands of a Saivite fakir, whose religious convictions

demand that he should desecrate the shrine. The Mahant is a follower of the arch enemy of Buddhism, Sankaracharya.

Wake up, Oh ye Buddhists of Asia and do your duty to your most holy Shrine, and not let the alien hostile mahant of the Saivite sect to desecrate the holiest Shrine in Buddhism.

A MISSIONARY CONFERENCE IN CEYLON.

Last year the white missionaries of the disintegrating Arabian faith which had its origin in the backwaters of Jordan, living amidst the Aryan Buddhists of Ceylon, held a meeting under the presidency of the chief British official of the island. The missionaries of the different Protestant sects united on that occasion and maligned the great religion, which teaches Love, Renunciation, right insight, Compassion, Harmlessness, Charity, Truthfulness, Honesty, Righteousness, abstinence from intoxicants, and in a sneaking manner, most maliciously attacked Buddhism, and a white skinned, paid missionary by the name of Sneath said that the Christian white missionaries are in Ceylon to deliver the Sinhalese Buddhists from the "dead hand of Buddhism." Not a word of remonstrance arose from anybody at the cowardly attack made upon the Buddhists. The Buddhists noted for their indifference, took the insult lying down. The missionaries, taking advantage of the superior position they occupy as members of the ruling race, make cowardly attack on the helpless innocent Buddhist. There are

Baptists, Wesleyans, Episcopaleans, Church Missionary Society, Presbyterians, Seventh Day Adventists, Salvation Army and Roman Catholics in Ceylon. French, Belgians, Spanish, Irish, Canadian, Italian padres of the Romish church are in various parts of Ceylon trying to convert the Sinhalese to the faith of Peter, who denied thrice Christ. Missionaries of the Protestant persuasion from England and America and other parts of the British empire are stationed in various parts of Ceylon who work incessantly for the conversion of the Buddhists to the "pestilent faith" of Jesus.

Last year Mr. Sneak attacked Buddhism under the connivance of the Lieutenant Governor, and being encouraged thereby, this year the pale face, black robed, dogcollared, missionaries met at the annual conference of the British and Foreign Bible Society, this time under the third British official in the colony. The black robed padres of the Protestant church have the idea that if they get high British officials to preside at their meetings it would bring dignity to their meetings, and the high British officials are always ready to accomodate the pale faces for patriotic reasons. This year the missionaries could find no white Sneak to attack the Buddhists, and what did they do, but go to a native convert of the nigger type and begged him to come and attack Buddhism. The man is a native pastor of the Wesleyan church known by the name of J. Simon de Silva. J. stands for his house name which may mean that he belongs to the house of Jehova. In Ceylon every man has his house name which is called "ge nama". This man wears a pair of trousers, a shirt, a dog collar, and a coat, and over the pair of trowsers

a skirt two yards long is wound round to show that he is not a pure white thoroughbred. He has a very dark skin, and he is known as the patriotic missionary who expects to convert the Sinhalese Buddhists to the Christian faith. The white missionaries invited him to the Bible Society meeting to throw dung at the Buddhists, and the black man did his work well to the disgust of all rightminded men. The Protestant bishop prayed to his god like the veteran polygamist David to break the teeth of the heathen, and the British official with a joyous face sat calmly listening to the buffoon who went on maligning the holy ancient faith.

The malignant attacks of the blackman reminded the writer of the Jataka story wherein is given the account of the intoxicated dung beetle which sat on a ball of dung and when it rolled on, it thought that the earth is rolling not being able to bear its weight, and when he came up, he saw an elephant coming that way, whereupon he challenged the big animal for a combat. The elephant was going past by him without paying any attention to the challenge, and the beetle emboldened shouted, "Hi, come on for a fight, you big fellow". The elephant turned round and approaching him, said, You dirty dung-eating beetle, to crush you by my foot would be demeaning, to take you up by my trunk and dash you on the ground would soil my trunk," and he turned round and let a drop of his dung fall on the body of the intoxicated dungbeetle, which had the effect of burying him therein.

Like the dung beetle Mr. Jonathan Simon de Silva whose forefathers were Buddhists, emboldened by the pale face dunderheads, opened fire against the Buddhists,

who are noted for their indifference. Year after year the sneaking cowards attack the gentle faith, knowing well that the Buddhists would not retaliate, and they know moreover that their pale skin is their protection.

Christianity has not the high morality of the ancient Aryan faith of the Blessed One. It has neither a philosophic nor a scientific basis and all that it could offer are a number of foolish dogmas which are utterly repellant to the psychological thinker. But its British representatives are able to offer to the Natives cocaine, opium, whiskey, rum, brandy, beef, oxtail soup, paisandu, the three stovepipes, bowler hat, frock coat, mother Siegel's syrup, Cockles pills, Colman's mustard, Pears soap, and the Jass dances, and other barbarisms. Nothing elevating can the Christian offer to the Aryan. Science is against the faith of the fishermen of Galilee. Therefore did the Holy Ghost forbade the apostles from preaching the faith in Asia (Acts 16.6).

When Muhammad began his reform in Mecca he found the rottenness of Christianity, and had it rooted out from Asia Minor. So long as the Muhammadans were in power no Christian was allowed to preach his faith. To the Muhammadan monarchs Christians appeared as dogs, and they addressed the Christian princes by the epithet of dog. But now that the European nations have attained to power by means of their weapons, there is no way to curb their passion, and the British capitalists have found that the missionary societies are good agencies to invest their money, since every native converted to the Galilean faith brings so much money to England through British industries.

THE ATMAN PHILOSOPHY.

The basis of the philosophy of the Atman is to be found in the treatises called Upānishads. The subject has been discussed in the Chandogya Upānishad. Only in India with the mighty Himalayas in the north, watered by the rivers, Ganges and Jumnā has there been an attempt to find out the eternal in man. Only in India are born Rishis and Buddhas. Only in India people began to think on the deeper problems of life and death. Only in India has freedom of thought been triumphantly vindicated. Only in India was religious persecution never attempted, only in India the highest fruits of religious evolution were visible, not the India of the Moslem period, but the India of the pre-Moslem period.

India today is the corpse of the once living India. Bestiality and drunkenness were introduced by the foreigners who came bringing their debaucheries gathered from Semitic sources. The student of Aryan philosophy has to go to the Upānishads and the Pāli texts to give life in imagination to the present moribund India. The āśramas and the ārāmas of a living virile India gave birth to the rājahansas and the paramahansas of spirituality, who succeeded in taking flights to the highest realms of psychological thought. In the cool retreats, unhampered by the demons of destruction, free from the struggles of existence, undisturbed by political espionage, receiving the loving homage of the spiritually minded, India offered a refuge for those who made an attempt to climb the heights of psychical introspection. The India of the Buddhas and the Rishis does not exist and the student

who knows Pāli and the Indian vernaculars could only by imagination give life to the mummified body. Where once reigned love now hatred holds sway. The beautiful stories of the student life as depicted in the Upanishads and in the Buddhist Pāli texts depict the life of spiritual freedom that was enjoyed by the noble youths who renounced the enjoyments of physical pleasures for the realization of the eternal unshakeable bliss of psychical freedom. Those glorious days, when the yellow robed Brahmacharies and Bhikkhus perfumed the atmosphere of India in thought by their purified life of holiness if they could only be resuscitated what a blessing it would be for the world.

The Semitic religions speak of their gods as being full of mercy and compassion, would that the believers of such gods practise a little of the love which they attribute to their imaginary gods. The unbalanced life of utter selfishness of bestiality and drunkenness has transformed man into a blood thirsty fiend, loving destruction in manifold forms. The preservation of life by means of psychological economics is unknown to the brutalising civilization of semitic bestialism. With the instincts of the tiger and the hyena, the demon in human form revel in permanent destructiveness. The future has no place in his nihilistic consciousness. He only knows the present where the sense organs are active and having no penetrating insight to dive deep into the realms of divinity he gives free play to the degenerate instincts of bestialism. Can a change be brought about when once more love will reign supreme? That is the problem. So long as semitic bestialism continues to poison the higher

impulses of humanity it is impossible to expect that a change will come to rejuvenate the world.

The grasping desire for the enjoyment of physical pleasures is so deep rooted in degenerate man that only a spiritual earthquake can rouse him to deeper thought. Intoxicated with the sense of his own ego, pride has overtaken him that it is impossible to make him think that there is an end for his temporary insanity, and his ignorance of the causes that are operating in the realm of law makes him blind, preventing him from seeing Truth face to face. Pride, covetousness and false knowledge are the main causes that make man to cling to his lower nature. To get rid of the impurities of his lower nature what is needed is a psychological discipline, and this can only be brought about by a study of the philosophy of Self and non-self. Semitic intoxications have made man a demon. Vengeance is mine says the degenerate. Forgiveness is mine says the psychical regenerate. The conflict now is between two psychological forces the one crying for vengeance, the other pleading for forgiveness. Brute force is rampant today. Love has vanished from the heart of man. Destruction of innocent life has to be stopped. This can only be done by educating the mind, and having it weaned from the poisons of pagan theology founded on semitic bestialism.

Just as it is impossible to expect a forest full of living trees in a waterless desert, so could we not expect life giving truth and love from the morbid imaginations of unbalanced theologians. The pagan deities of waterless deserts have become our guides, and we are misled by the phantoms that we see in the distant mirage.

What a pity that the mind which is so easily trained to soar high into infinite realms is fettered by the limitations of physical pleasures which can only satisfy the five senses, and that only for a few minutes. What is needed is the popularisation of psychological science, that will educate the mind to become consciousness of its own operations. The man who is led by his five senses only, in sober truth, act like the insane. And we are living among people who are partially insane, and the symptoms of insanity that they show are pride, anger, destructiveness, and foolishness.

Aryan psychological science as enunciated by the Buddha Gautama teaches that the body decays and dies but not the immaterial portion of man viz, the *nāma*, that is the feeling, thinking perceiving mind, and to enjoy happiness the mind must be trained in the middle path.

The philosophy of the atman is the culmination of Aryan thought. I am that; I am the eternal Brahman; I am eternal: such were the ideals of the Upānishad philosophy. The atman philosophy taught by the Blessed One showed the insufficiency of this concept, and pushed the idea further and freed the mind from the concept of *ahamkāra* and *mamamkāra*. The concept "I am that" does not tend to absolute peace of mind inasmuch as the sensations and perceptions are at work. The higher psychology of the Buddha renounced the realm of sensation and perception of *ahamkāra*, and attuned the mind to a state whereby all perceptions of material things were entirely destroyed, and gained the infinite condition where all limitations ceased. This state is called *appanīhita*, *animitta* and *suññatā*. The

last term has been totally misunderstood by the metaphysicians of realistic philosophy. In the *suññatā* state the mind realizes the utter unreality of all material phenomena. Nothing exists in a permanent condition, it is all change, and void of reality. Such is the consciousness that the mind realizes in the *suññatā samādhi* state. The mind does not take impressions of phenomena in the *animitta* state. It is the result of the absolute clarity of mind from all low desires, passions and clings. To say even "I am that" was a kind of clinging to a concept. Let that be too removed if the mind is to realize the supremest emancipation. This is the supreme discovery of the Prince Siddhartha with regard to the philosophy of the *atman*. This is called cessation (*nirodha*) from all preceptions and sensation. But it is a condition not attainable by the householder who is still a family man with desires to enjoy the pleasures of the five senses. Only the virgin mind devoid of all desires relating to the realm of *kāma*, with no inclination to sexual enjoyment can ever reach this *nirodha* condition.

The concept My hair, my body, my teeth, my skin, my eye, my ear, my tongue, my nose, my sons, my wealth must have no place in the mind. Modern psychology has not yet come to comprehend the possibility of the mind ever being able to attain the imageless condition. When modern psychology comes to the higher level of being able to comprehend the psychology of imagelessness, then will come a change in the thought of the West. So long as western psychologists revel in sensationalism they will be groping in psychological labyrinths and never will they be able to see clearly truth. The difficulty

with the western consciousness is its inability to perceive that happiness is possible without contact. The western metaphysician has never been able to reach the state of nirodha, and to them happiness without contact is impossible. To the blind man contact is the only mode to find out the way.

What a time is wasted by the bacchanalian sensualist in arranging his hair, in paring his nails, in adjusting his collar, in thinking of wearing a shirt with an immaculate front, and in attending to the body which after all may last a hundred years, and yet changing all the time. How long can we continue to keep our youth? The material body goes through katabolic changes from the thirty third year, and no god or man can stop the decay. The hair will grow grey, the teeth will fall, the skin will get wrinkled, and vitality will gradually decline.

How helpless man is when he falls a victim to an incurable disease, and we know how autocrats feel when they are captured and put in prison. But when we are in health, and young in age, and able to command the sinews of war, we become intoxicated with pride, and our Ego grows. And then after some time comes the fall, and when death comes we don't know where we are bound to! To die unconscious is to die like an animal. The Aryan thinkers of old solved the problem by means of yoga to die in perfect consciousness and to be born in the divine state in the Brahmaloaka. Semitic ontology did not open the door to the higher states of consciousness. It stopped at the stage of material enjoyment. Psychology was beyond their consciousness. Religions that do not teach the law of cause and effect have no idea of

past cycles. The law of birth and rebirth has no place in semitic materialism. A religion that does not teach the doctrine of rebirth and the law of cause and effect is good for the muddle-headed upstart. But Aryan civilization is not an upstart civilization, but goes back to immense periods when the upstart gods were not born to mislead people born in waterless deserts.

Idealistic psychology is for the perfect man. He sees the past going back to millions of kalpas, and he sees the future, and he sees the present linked to the future, and he therefore adopts the middle path, keeping the body in good working order, and training the mind for the realization of higher conditions where the mind is not disturbed by phenomenal changes, where anger, lust, foolishness, pride, false belief, covetousness find no place in his mind. He is freed from these low passions and in the vast ocean of freedom, himself free, he traverses uninterrupted. The ignorant muddleheaded sensualist lives in the realm of sensuousness, revelling therein just like the hog which loves to live in muck.

LUMBINI RESTORATION SCHEME.—(Contd.)

No selfish views should stand in the way of mutual, religious sympathy. Besides, the problem is a religious—a sacred one and as such the greatest one to the religious community concerned and should never be overlooked by tolerant, pious-minded princes and people.

It is a universally known fact to all students of Buddhism that like every other religion of the world, Bud-

dhism has also got some historic, sacred places,—4 sacred places which form to make its history an epoch-making record and therefore to fill no insignificant position in the world's history, ancient and modern. They are (1) the spot where the promulgator of Buddhism, that is Buddha sāsana, Lord Buddha Sakya Muni was born; (2) the spot where He attained the samma-sambodhi, the passionless state of Supreme Enlightenment; (3) the site where He turned the Wheel of the Law (proclaimed for the first time the Noble Law of Righteousness); and (4) the site where He entered into the final state of Pari Nirvāna. Lord Buddha Himself had told His beloved disciple Ananda, that His disciples, persons of the laity and the clergy, of both sexes, would now and then go to see the 4 holiest places connected with His life and Teachings. We read the Pāli version from the Maha Pari Nirvāna Sutta (vide also the Journal of the Rôyal Asiatic Society, Vol. VIII. 1875-6, p. 24), on the Sutta by R. C. Childers, a very prominent Pāli scholar, thus:—

“Cattāra imāni Ananda sadhassa kulaputtassa dassaniyāni samvejaniyāni thānāni, katamāni cattāri;” (1) Idha Tathâgata Jâta thānam; (2) Idha Tathâgata Anuttara sambodhim abhisamvejaniyam thānam; (3) Idha Tathâgata Anuttara dhammacakkam pavattitaṃ ti thānam; (4) Idha Tathâgata anupâdisesāya nibbānadhātuyā parinibbuto ti Ananda sadhassa kulaputtassa dassaniyam samvejaniyam thānam. Imāni kho cattāri saddhassa kulaputtassa dassaniyāni samvajaniyāni thānāni. Agamissanti kho Ananda saddhā bhikkhu-bhikkuniyā upāsaka-upāsikāyo idha jâti ti pi, idha Tathâgata anuttaram sambodhim abhisambuddho ti pi, idha dhammacakkam

pavattitam ti pi, idha Tathâgata anupâdisesâya nibbâna dhâtuyâ parinibbuto' ti pi yehi-keci Ananda cetiyacârikam âhindantâ pasannacittâ kâlam karissanti sabbete kâyassabhedâ parama maranâ sugatim saggam lokam upanissantiti'. The translation goes as follows:—

“There are 4 places, Ananda, which the Bhikkhus, Bhikkhunis, Upâsakas, Upâsikâs should visit with feelings of reverence. Which are the four? *The place, Ananda, where the Tathâgata was born, should be visited with feelings of reverence* and also the place, Ananda, at which the Tathâgata attained to Supreme Wisdom; the place, Ananda, where at the Tathâgata turned the Wheel of the Law (proclaimed the Supreme Law of Righteousness) and the place where He passed away into the Anupâdisa Nibbâna. And there will come, Ananda, to such spots Buddhist monks and nuns, devout laymen and lay-women, and will say ‘Here the Tathâgata was born; here is the place whereat He attained Supreme Wisdom; and here is the place at which the Tathâgata revolved the Supreme Wheel of the Dhamma; and here is the site where He entered into the unsurpassed and unlimited condition of Nirvâna which is the highest. And they, Ananda, who shall die, while they, with believing heart, are journeying on such a pilgrimage shall be reborn after death in the happy realm of heaven’. These were the ultimate words addressed to His beloved disciple Ananda, when the Blessed One was about to pass away into the Anupâdisesa Nibbânadhâtu, when lying between the two Sâla trees in the Upavartana Grove of the Mallas of Kusinârâ.

Now what I am concerned with here is *the premier*

holiest place—the spot where Lord Buddha Sâkya Muni or Gôtama was born for the 550th time or the last term of His numerous rebirths, to solve the greatest riddle of a human being or of a philosopher, and to unfurl once more the eight-rayed standard of the long forgotten Buddha Sâsana for the welfare of suffering mankind.

This important holy site is the Lumbini Park of record, which is now vulgarly known as Rummin Dei by the local Pahâris. It is a park, a grove or a forest according to some writers, in the village Lumbini and is a public recreation-ground where the Sakya people used to resort during recess hours. It is evident that the public park lay between the cities of Kapila and Devadâha, the city of the Koliyas; Lord Buddha's mother Queen Maha Mâyâ is from the latter city, which is still in existence to-day. A Chinese version runs that the term Lumbini was named so after the wife of the chief minister Suprabuddha. A Siamese version goes thus:—'Between the cities of Kapila and Devadâha there was in those days a forest of the most splendid trees, named *Sunwâliwana*. It was a lovely spot. There were lotus pools. The forest looked as 'the garden of the angels'—so writes Henry Alabaster in his 'The Wheel of the Law' (p. 100). J. F. Fleet, J.C.S. (Retd.), Ph.D., C.I.E., in discussing the description given in the Suttanipâta (vide Journal of the Royal Asiatic Society for 1907, p. 471), explains thus, 'Sâkyâna gâmê janapadé Lumbiniyye' or 'in a village of the Sakyas, in the Lumbini country, territory or district.'

The Pâli Texts (Suttanipâta etc.) give a better idea of the original, Lumbini site more as a country, territory

or district than as a forest—a term often found in Northern canonical books. Further he writes:—‘The special interest which attaches to the record lies in the fact which was recognized as soon as the record was discovered; that as there is no reason for supposing that the Asoka pillar (an account of this follows) does not stand in the very place in which it was originally set up, the record locates the exact traditional site of the place where Buddha was born, the Lumbini or Lumbini grove or garden of the Divyâvadâna and the Lalita Vistara, and the Lumbini vana of the Nidânakathâ. The name of the village as given in the record, Lummini is the Prâkṛit form of the Sanskrit Lumbini: the change of l into r being a very common one, we recognize at once that the 1st component of the modern name Rummindei is the ancient Lumbini, Lummini. The name Rummindei appears to be not unique. Babu P. C. Mukerjee’s sketch map (his reports also follow) ‘in the Antiquities in the Terai’ (plate I) show a village ‘Rummindei’ about 20 miles towards the west from the place where the inscribed pillar of Asoka is. It may give an *indication of the stretch of the ancient Lumbini district*.

Whatever may be the variations in the views of different archæological and oriental scholars regarding minor details, it is a definite fact that the whole Lumbini was a district which must have turned a forest in later centuries due to some natural causes. But the Lumbini Park must have been a subdivision of the whole district, specially used as an ideal recreation-ground for the Sakyan people, as the Sanskrit works prove it to be so. The readers might not be unaware that the Champâranya forest which

has now turned a district, Champâran by name, and which Emperor Asoka, Fa Hian and the prince of Chinese pilgrims, Hiouen Tsang passed on their way to Kusinârá from Lumbini is not very far from the Lumbini district and it is natural from a geological point of view, that the Lumbini district, gradually turned more as a forest than as a district. Why we cannot definitely admit the original Lumbini district as a mere forest, is that we find various terms used for it, especially in Sanskrit works, to describe the whole site and its natural grandeur. The premier Sanskrit work, the Lalitavistara clearly defines the Lumbini Park as a *mandapa*, that is, a shady recess. In short, it is a subdivision of the Lumbini district and is the special site connected with the birth of the founder of the Nirvâna dharma.

(To be continued)

THE TRANSCENDENTAL PSYCHOLOGY OF THE RELIGION OF THE LORD BUDDHA.

To understand the transcendental psychology of the Great Aryan Teacher it is necessary to study the Pali language. It was in the Pali language that the Great Master preached the Wonderful Doctrine of Karma, the Four Noble Truths and the Noble Eightfold Path, whose consummation is Infinite Freedom.

The Bodhisatva, Prince Siddhartha made the Great Renunciation never before made by any other Prince in order to seek the great Freedom from evil and suffering. The existence of Sorrow is undeniable. The human

being has to go through the sufferings of decay, old age and death, and the sorrows that he has to go through are manifold. The sufferings of bodily pain, the anxieties, the lamentations, tribulations of the householder are many sided. What the body wants it cannot get, and there is sorrow. Unpleasant associations cause trouble. Hunger, cold, disease, the loss of friends, relations, children, parents produce sorrow. At the birth of the child the mother dies and the child is left an orphan, or the child dies producing sorrow to the parents. The child is born a cripple, or a congenital idiot, or blind, deaf and dumb and is a burden to himself and his parents and to the land of his birth. To guide the blind man another man has to sacrifice his whole time, causing economic loss to society. Thousands of babies die for want of mother's milk. The catastrophies, calamities, conflagrations, earthquakes, floods, cyclones, plagues, pestilences carry away millions annually. The rich live extravagantly and the poor have hardly anything to eat. The earthly sufferings are therefore realities, not scarecrows to frighten people. The Prince Siddhartha made the Renunciation through compassion for the world to discover the secret of deliverance. For six years He went through fastings, penances, as no other man had experienced. His painful sufferings for the sake of others gave him the wisdom whereby He found the path for Deliverance, and discovered the working of the whole cosmic process. He discovered the secrets of the Infinite never before known to man. He got the insight to look back to the past, and found the cosmic process is not confined to this one earth, one sun, and one moon but that the

universe is infinité, that there are countless solarsystems, that space is infinite and eternal, that there are innumerable inhabitable worlds, that the mind of the human being is in a stage of perpetual motion, that it could not be created by any other being, and that man has existed for countless millions of years on this earth, and that life is transmitted from one world to another, and that there are three celestial realms connected with this earth, and that there are higher heavens with mind bodies, and heavens where only the purified mind exists without the mind body; and that man is undergoing birth and death according to his own karma, and that karma consists in words, deeds and thoughts, and that mind is chief, and that the mind can be purified by a process of discipline founded on morality, and love and meritorious deeds; and that when the mind is thus brought into a state of transcendental purity by means of mystical introspective illuminations it is able to realize the perfected happiness of eternal Nibbāna.

To understand this perfectly Wonderful Doctrine of the Lord Buddha it is necessary to read the Suttas and the commentaries, and the manuals written by the great Disciples of the Lord Buddha, which are in Pali.

The only Religion that was promulgated with a philosophic and psychological foundation is this Aryan Doctrine. No other Religion has a psychological foundation, and the promulgators had no idea of the psychological changes that the mind goes through in the billionth part of a second. To them man was a material being made out of the dust of the ground, and a material entity was pushed inside the body by an equally materialistic

deity who had a beginning a few thousand years ago in some part of the uncivilized world. The creator was contented with materialistic satisfactions in the way of blood of a cow or a goat, and showed anger, jealousy, envy, covetousness like any human savage.

(*To be Continued*)

DEATH OF VEN. H. SRI DEWAMITTA.

We deeply regret to have to record the sudden death of Tripitakawāgiswarāchārya Heyyantuduwe Sri Dewamitta, the Venerable Director of that great Institution for Oriental learning, the Vidyodaya Oriental College, Maligakanda, and Chief High Priest of the nine Korales and Subhadrāramaya Buddhist Temple, of Gangodawilla near Nugegoda, which took place at the Maligakande Buddhist Temple at 6'30 p.m. on Thursday March 2, 1922. The late Chief High Priest though old and infirm, retained his mental vigour and at about 5 p.m. on Thursday he was seen walking about in the Temple premises near his residence. At about 6 p.m. he suddenly got ill and became unconscious and within half an hour before any medical assistance could have been rendered passed away peacefully without any pain or suffering. The late high Priest enjoyed the reputation of a great teacher of Buddhist Metaphysics the Abhi Dhamma, and was recognised as the highest living authority on the subject of the Buddhist Canonical scriptures. He had his early Education under several Buddhist Priests and the late Pundit Batuwantudawe and lastly under that profound scholar and eminent Buddhist Elder, Ven. Hikkaduwe Sri

Sumangala of revered memory. Like his tutor the late Elder was well-known throughout the length and breadth of this Island and in Burma and Siam as a saintly monk and the ablest exponent of the Buddhist scriptures. The late Chief High Priest was about seventy-six years of age at the time of his death and held the post of Director of the Vidyodaya Oriental College although he retired from teaching in the Institution some years ago—nearly two decades ago. The Buddhists of Ceylon will feel the loss very keenly for it is only a month and ten days ago they lost another great Scholar Priest also a teacher of the same institution and a month previous to that a promising young priest of exceptional ability. The cremation of the late High Priest took place on Sunday afternoon and it was largely attended.

HIS LIFE.

The Ven. Sri Dewamitta was born in the year 1846. at Heyyantuduwa, a village near Kelaniya, in the Adikari Pattu of the Siyane Korle. He was the third son of the late Davith Appuhamy, a respectable village gentleman who at the thirteenth year of the age of his son placed him under the tutorship of High Priest Ratanapala, of Subadraramaya, Gangodawilla, according to the custom of the time amongst the respectable families living on villages. Shortly afterwards the High Priest got another pupil and he took the horoscopes of his two pupils to Epa Appuhamy, the famous astrologer and the first Editor of the "Panchanga Lita" or the Almanac. Epa Appuhamy consulted the two horoscopes and told the High Priest that the horoscope of his former pupil predi-

cated a great future for him as a teacher of Buddhist metaphysics. The High Priest asked the boy's father to give him over to the clergy and the father agreed but all the other relatives disagreeing the priest was sadly disappointed, but he kept on insisting upon the parents the necessity of robing the boy and two years later he succeeded and the boy was robed under the name of Gunaratana by the High Priests of Pahalagama and of Petiyagoda at the historic old temple at Kelaniya. The young priest was afterwards sent to the Pirivena at Pepiliyāna and to High Priests Ratanajoti, Walpola Ratanapala and Udugampola Ratanapala of Bellanvilla. Later he received his education under Pundia Batuwantudawe for nearly eight years and completed his education under the famous Sri Sumangala, High Priest, and after being admitted to the order of the Priesthood (Upasampada) at the Malwatte Vihare in Kandy under the name of Dewamitta accepted a teachership in the Vidyodaya Oriental College while continuing his own education and was the first Buddhist priest to receive a prize from a Governor of Ceylon—the event being his coming out first in the Final Examination and winning Sir William Henry Gregory's prize. Gradually he rose in his position as a teacher and was invited to establish a pirivena in Hapitigam Korle by the late Gate Mudaliyar H. L. Dassenaika after which he opened a similar institution at Kandy at the request of the High Priests and the Chiefs of the Hill country, and while continuing in his work Sri Sumangala High Priest invited him back to the Vidyodaya College where he was

appointed teacher. His fame as an exponent of the Vinaya and the Abhidhamma, the Buddhist Canonical scriptures was so great and popular that "Heyyantudawe Hamuduruwo" was a household name among the educated as well as the uneducated people in the country as the highest tribunal to pass a judgment in a discussion on the subject. The late King of Siam, Chulalang Korn, held the late High Priest in great esteem and regarded and respected him as the ablest teacher of Buddhist Metaphysics. His only contemporary on the subject is the learned Editor of the Lakminipahana, Mr. M. Dharmaratna, Pundit. The deceased high Priest wrote several commentaries in the most abstruse subjects of the "Tripitaka," Sutta, Abhidhamma and Vinaya. He wrote the glossaries on "Prathimoksha" two books, and was the chief of the committee of the publication of the "Tripitakaya" by the endowment of the late Mr. Simon Hewavitarne. On Thursday the priest was apparently in good health until he suddenly got ill and passed away peacefully within almost an hour's time. Of his five distinguished pupils Rev Rewata the present Incumbent of the Subhadramaya, Gangodawila, was the first to arrive on hearing of his teacher's death. As stated above the Buddhists have lost their most shining light among the teachers of the Tathagatha's philosophy and the Priesthood a rigid example of moral rectitude. Truly the Buddhists and lovers of ancient history and philosophy have lost an eminent teacher and the Buddhist priesthood a saintly man whose place it will not be easy to fill.—
Independent. H. M. S.

MARCHING ORDERS FOR THE MIND.

A book has just been published which one of the critics declares to be "the most exciting book since Darwin's 'Origin of Species.'" The "Times" said of its subject that it "is the dawning of an immense hope for the human race."

This book is the work of a Frenchman. M. Charles Baudouin and in its English translation it is called "Suggestion and Auto-Suggestion," and is published by Allen and Unwin.

It tells us that it is possible, and not only possible, but not very difficult, for each of us to obtain complete self-mastery of our lives. We can be absolute masters of our body; we can make our minds do what we want them to do if our wants are reasonable. We need never be, as we say, "the victim of circumstances." We need never say that "temptation is too strong for us." We need never give up a study or a game because it is too difficult.

This book teaches us that we can cure ourselves of illness, and keep them off, and so strengthen our moral and intellectual life that we shall enjoy every ounce of existence. Instead of drifting, mankind can now direct its course.

How is it done?

In its utmost simplicity the prescription is one of cheerful thinking, and perhaps for many that is the best way of all. But some are weak and inclined to despair, and for these something else is needed. They must strengthen their minds by regular exercises, as weak bodies are strengthened by regular physical exercises.

They must learn, to begin with, that there is an immense range of their mind about which they know nothing. It is called the Unconscious Mind. It never sleeps. It never forgets. It is always ready to do our bidding. To reach this mind and to tell it what we want to do we are urged to follow a particular plan.

Every night in bed, when the body is relaxed, and the brain begins to be drowsy, we should repeat, in a lazy sing-song, the orders we wish to convey to our Unconscious Mind. For example: "I am well in body and quick in mind," or "I wish to be obedient and clever." or, as the great head of the New Nancy School, M. Coue, advises: "Day by day, in every respect. I get better and better." We are told to repeat these words directly we rouse from sleep and before we are fully awake.

M. Coue claims that he has cured cases of tuberculosis and paralysis by suggestion, and he proclaims that no outside influence is necessary; our own suggestion, or auto-suggestion, can take the place of the professional adviser. We can all cure ourselves. We can all become masters of body and mind.

"We shall link up our conscious mind with our unconscious mind, and, thinking happy thoughts avoiding all that depresses or debases us, we shall become what we wish to become. It is as if a new power had been revealed to men, and who knows that in due time it may not revolutionise human life?" says the "Children's Newspaper."

REVIEW.

A STUDY OF CASTE BY PROFESSOR P. LAKSHMI NARASU.

Professor Lakshmi Narasu is a well known scientific thinker and writer. His "Essence on Buddhism" is known to the readers of the Maha Bodhi Journal as an excellent epitome of scientific Buddhism. His present work on Caste will add to his reputation as a clear thinker on sociological subjects. The booklet contains 160 demy octavo pages and treats on the subject of Caste from the religious, scientific, sociological and industrial standpoint. Mr. Narasu touches upon the subject of religion and describes the ethics of Vedic religion, the religion of the Upanishads, Puranas, the different Indian sects now to be found in India, and of Christianity. None of these religions touch on the evils of the caste system. Mr. Narasu says :

Mutual repulsion, hierarchical organization and hereditary specialization are the three main characteristics of caste. Inequalities and special privileges form the second feature of caste. From top to toe plurality of functions is interdicted in principle in Hindu society. The castes and their subdivisions are numberless.....In South India when a Brahman enters a Parachery, water mixed with cow dung is sprinkled after he leaves it, just as they do after a corpse is removed from a Hindu home. No wonder that between the several castes into which Hindu society is split up there is mutual repulsion. This sentiment of repulsion is exhibited specially in the matter of commensality and marriage. Therefore the fear of pollution is the basis of the sentiment of

repulsion. The fear of pollution drives the Hindu to isolate himself for eating. A proverb says: "For three Kanouj Brahmans thirty fires are needed", and another says: "For a dozen Rajputs thirteen kitchens are needed."

Twenty-seven pages are given for the analysis of caste and in his best philosophical and scientific style Prof. Narasu criticises the institution of caste as an obstacle for the progress of Indian society. The Brahman is the top dog of Indian sociological institutions. He is always at the top; but he has not done anything for the progress of India as a whole. Invaders attack India and with the help of the divided people subjugate the country. For a thousand years the Brahmans had their own way; but what have they done to uplift Indian society. On the contrary India continues to decline in everything that helps the advancement of Indian society. The caste rules prevent the different communities from uniting even when their very existence is threatened. For a thousand years India had continued to decline both under Brahmanism and Muhamadanism. The Brahman is guided by caste and the Muhamadan is controlled by fatalism. In Brahmanism the caste rules prevent the people of India from asserting their human dignity, and the people are moreover guided by the doctrine of karmic predestination. Predetermined fatalism and Allahism are the two principles which prevent the 300 millions of the Indian people from marching on the path of enlightened progress. Christianity can give nothing better than an antiquated immoral ethic which had its origin in the backwaters of west Asia. It is rejected by both the Brahmans

and the Muhammadans because of its utter immorality and contaminating pollutions. To the Brahman beef is poison, to the Muhammadan pork is dirt and poison. To the Christian beef and pork are ambrosia. Both condemn alcoholism, which to the Christian is the drink of the gods. Christianity as a religion of cleanliness has nothing to offer to the Brahman and Moslem.

Writing about Buddhism Mr. Narasu says :

It is a glory of Buddhism that it diffused broadcast what was hidden in the community of the learned.....Gautama Sakyamuni saw the futility of atoning for evil deeds by the destruction of life and the impossibility of practising religion without compassion and *noblesse oblige*. He therefore strenuously opposed the sacrificial system.....

Six pages are given for the elucidation of the good work done by Buddhism to the uplift of the people of India. The beneficent work accomplished by the great Buddhist emperor Asoka is described in four pages in eloquent words.

Prof. Narasu says :

The first great exponent of the new Buddhism was Asvaghosha, the versatile patriarch of the Buddhist Church in the time of Kanishka. This Buddhist genius has left a small tract called *Vajrasuchi*, which reveals to us the attitude of the later Buddhists towards the claims arrogated to themselves by the Brahmans. He tries to disprove the supercilious claims of the Brahmans from the standpoint of their own books.

Three pages are given in the reproduction of extracts

from *Vajrasuchi*. Mr. Narasu attempts to show that the modern recension of the Mahabharata is post Buddhistic. He says :

The influence of the Kshatriya teacher on the popular mind was very great. He was regarded by all his followers as one born to take upon himself the sins of all mankind. A new Kshatriya teacher had therefore to be fabricated to displace Sakya-muni from the high regard shown to him. A deity, possessing Kshatriya traits, was ready to hand and he was anthropomorphised..... Out of the rain-giving god Indra was evolved the dark blue god Krishna and invested with all the qualities of Mara, the enemy of Buddha.

Mr. Narasu then gives an elaborate explanation of the new cult of Krishna and of the philosophy enunciated in the Bhagavat Gita. He gives the story as mentioned Ywan Chang's "Siyuki," translated by Watters as to how a certain king got hold of a certain Brahman who composed a book wherein is emphasised the cult of war, says Mr. Narasu :

The struggle between Brahmanism and Buddhism is really a struggle for the maintenance of the rule of caste and the supremacy of the Brahmin.....To maintain his supremacy the Brahman has resorted to all means. Wherever he had special royal patronage, the casteless Buddhists were persecuted. We have already referred to the destruction of many monasteries by king Pushyamitra.....All the intellectual followers of Buddhism were either massacred or compelled to fly away from the country. Bud-

dhism was practically stamped out from Bengal.

Mr. Narasu also gives an account of the persecutions adopted by Kumarila and Sankara, the latter attacking Buddhism on its philosophic side. Mr. Narasu says :

Samkaracharya's primary object was to root out Buddhism from the country and to attain that end he countenanced every form of Hinduism, including the worship of Siva, Sakti, Vishnu, Sun and Ganesa. ...It is interesting to note that the Madhvas represent Samkara as in incarnation of Manimat, who according to the Mahabharata, was a leader of certain rakshasas killed by Bhima. Manimat is born as a widow's bastard, named Sankara, and is brought up in great poverty.....

Every student of Indian religions and every Buddhist should get a copy of this excellent monograph on Caste, and read at least three times. It is a scholarly work of a well known scientist, and the price per copy is Rs. 1 and 8 annas. Those who wish to possess a copy of the book may remit the price to Prof. Lakshmi Narasu, 367, Mint Street, Madras, India:

THE HISTORY OF THE MAHA-BODHI JOURNAL.

It was in May, 1892 that the Maha-Bodhi Journal was started by the Anagārika Dharmapāla, one year after the founding of the Maha-Bodhi Society. The first number was printed at the Baptist Mission Press, Calcutta, as an eight-paged quarto. The Manager of the Press found out that it was not safe for him to print the Journal at his press, and the second number had to be printed in a Bengalee Press, but the work

was so badly done that we had to go to the Caxton Press managed by Messrs. Newman & Co., which firm did the work very satisfactorily until May, 1905. From January, 1906 to December, 1918 the Journal was printed at the Maha-Bodhi Press, Colombo, and again the publication of the Journal was taken up by the Calcutta Office of the Society.

No other Buddhist Journal had been able to live so long as the Maha-Bodhi. Ceylon Buddhists failed to continue the publication of the *Buddhist*, which was first started by the Anagarika in 1888, and it had to go through several suspensions, and now appearing as a news sheet published weekly by the Y. M. B. A. The International Buddhist Society of Rangoon started a splendid monthly under the title of "Buddhism" but after two or three years activity it had to be discontinued for want of support. The Japanese Buddhist Society started a splendid monthly under the title of *Hansei Zasshi*, but after a few years, it had to be stopped, but it appeared again under a new garb and under the new name, *The Orient*; but it failed to exist for want of support. *The Light of Dhamma* was published monthly by the Japanese Buddhist Mission, San Francisco, California, U. S. A., but it failed to receive sustenance from Buddhists, and had to be stopped. The Burmese Buddhists started a monthly in Rangoon, and after a few years it ceased to exist. The Ceylon Buddhists have now two English weeklies, the *Buddhist*, and the *Buddhist Chronicle*. The London Buddhist Society is publishing monthly in London the *Buddhist Review*, ably conducted by Ananda M. and Captain Ellam.

In India there are very few Buddhists, and the Maha-Bodhi Society is making strenuous effort to revive the forgotten Dhamma, and to rescue the Holy Temple of Buddhagaya.

For thirty years the Society had been publishing the Maha-Bodhi Journal at considerable loss. Annually the loss sustained had been paid by one or two friends. The Journal could be improved if more money is spent over it. The difficulty is to get Buddhist native scholars to contribute articles on

Buddhism, but this is not possible because they are ignorant of the English language. Anglicised Buddhists being ignorant of the Pali language are unable to help us. The Bhikkhus know Pali but they are ignorant of the English language. Buddhism to-day is like a cart that has only one wheel. Either the anglicised Buddhists have to learn Pali or the Bhikkhus have to learn English, which they do not care to do, with the result that Buddhism lives only in Buddhist lands.

The number of English speaking Buddhists is not very large, and they are not blessed with worldly goods. The annual subscription of the M. B. J. is Rs. 2/- and even this small sum is not remitted at the end of the year. The wealthy Buddhists have no idea of the English speaking countries being ignorant of the English language. The task before us is therefore beset with difficulties. The propagation of the Dhamma is very much needed to-day ; but it is difficult to convince the fact to the Buddhists on account of their ignorance. They live in their lands like frogs in the well, with no high ideal except to live selfishly. The lofty spirit of the Lord Buddha and the Arhats to spread the Dhamma is entirely absent in the modern Buddhist. European Buddhists who have the energy to work are poor, and their work also suffers for want of funds.

One of the sources of help to keep up the Maha-Bodhi Journal is the Mrs. Foster Propaganda Fund. But for this Fund the continuance of the work of the Maha-Bodhi Society would have not been possible. The revival of Buddhism in India after seven centuries of oblivion has been made possible through the wonderful generosity of the noble minded lady Mrs. Foster of Honolulu.

VEDANTA AND BUDDHISM *

BY

PANDIT VIDHUSHEKHARA BHATTACHARYA,
Principal, Visva-bharati, Santiniketan.

The Māndukya is held to be one of the ten principal Upanisads. It is also popularly thought that the Acārya, Gaudapāda, the 'Parama guru' of the great Vedantist Sankarācārya has commented upon it by the Kārikās *i.e.*, explanatory verses, the real name of which is Agamasāstra. This Agama-sāstra is again believed to be a pure Vedantic work. Even renowned authors and teachers have taken it to be so, and it has been explained again and again in that light. But all these views are to be either given up altogether or to be modified to a great extent. All these and similar other points have been thoroughly discussed in my dissertation on this Kārikā entitled 'The Agamasāstra of Gaudapāda' which will, I hope, be shortly ready for the press.

The Agamasāstra is divided into four *prakaranas* 'books.' In the first book there is nothing particular to comment upon, but as regards the other three I can in no way admit that what is treated and established therein is pure Vedantic. If it were so, we shall be obliged to say that the Vedanta which Gaudapāda knew was quite different from that known to us until now. It is clear that in books II and III the Acarya has tried to bring Vedanta into harmony with Buddhism and has succeeded in doing so. I strongly believe that Buddhism did not spring up in the country all of a sudden. It must have been influenced by the Upanisads which preceded it. Consequently some of the Buddhist theories such as the Vijñānavāda of the Yogācāra school, the Sunyavāda of the Mādhyamika school, can be traced back to, and explained to some extent by the Upanisadic texts, which deserve to be interpreted quite inde-

* A summary of the paper entitled 'The Gaudapada Karika on the Mandukya Upanisad' read in the last Oriental Conference.

pendently without paying any heed to the existing schools of interpretations. It is Gaudapāda, and he alone, who discovered true relation between the Vedantic and the Buddhistic views. With regard to one of the leading ideas of the Buddhists, viz., the theory of 'non-birth' अजाति or अनुत्पाद, he clearly says that he expresses his approval of it, and also calls upon his disciples or readers to listen to him as to how there cannot be on that point any dispute between the two parties (IV. 5). That the author of the अजातिवाद are really Buddhists has very clearly been stated by Gaudapāda himself who used the word अद्वयाः (IV. 4), which has been misread as द्वयाः and consequently misunderstood by the commentator. अद्वयाः means 'Advayavādins,' i.e., the followers of the Advayavādin, the Buddha. *Advayavāda* is a quite different thing from *Advaitavāda*. In both books II and III Gaudapāda begins with Vedānta and concludes with Buddhism showing thereby how the former leads to the latter; but he has devoted book IV entirely to Buddhism, or to be more particular, to Yogācāra and Mādhyamika schools. It is quite apparent from his Agamasāstra that he has used the principal Buddhistic works such as the Astasāhasrikāprajñāpāramitā, Nagarjuna's Mulamadhyamika-kārikā with the commentary by Candrakīrti, Mahāyāna-Sūtralankāra, etc. Not only this, but he has also employed identical words, even often quoting the same lines from the different Buddhistic books, though without acknowledging his source. It is also perfectly clear from the first two kārikās in the beginning of book IV that he has paid homage to the Buddha who is referred to explicitly by the word द्विपदवर ("द्विपदो वरम्"), the greatest of 'biped.' This is evidently the name of the Buddha. The word समुद्भूत, and the thought contained in that Kārikā (IV. 1) also show that none but the Buddha is referred thereto. In the second Kārikā, too, the author has saluted the instructor of the Sāmādhi called अस्मत्संयोग। This Sāmādhi which is not to be found in any of the Upanisads, principal or minor, is nothing but the Saññāvedayitanirodha or Sammāvedayitanirodha as the Chinese version would read, in the Buddhist works,

and this was taught by the Buddha himself. By using not less than six times the word 'Buddha' in his work the author has told us in the clearest terms that the doctrine propounded by him is in reality that of the Buddha. Besides, there are thirteen words ((निर्मितक, प्रजति, देशित) etc.) which are purely Buddhistic and are used exactly in their technical sense. In regard to some instructions to be had, Gaudapāda has referred to 'agrayāna' (अग्रयाण) (IV. 90) which is another name of Māhāyāna, the Buddhist form being 'Agrayāna'. The book ends also with a reference to the Buddha (*Tāyin*) and 'Nirvana' as preached by him (IV. 99, 100.)

The most striking thing in Gaudapāda's Kārikās is in regard to his views on Brahman. It is well-known in Vedānta that Brahman is something quite different from 'Citta' or 'Manas' the 'mind', but according to Gaudapāda it is nothing but the 'Citta' in a certain state. He says (III. 46) when the 'Citta' does not fall into oblivion, i.e., when it is not in the state called *mudha*, or in other words, when it is free from sleep and dream as well), nor is distracted again, nor is unsteady, nor has it also any sense-image (there being no relation whatever at that time between it and its object), then that 'Citta' becomes Brahman :

“यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।

अनिङ्गनमनभासं सम्यग् ब्रह्म तात् तदा ॥

This identification of Brahman with 'Citta' in its particular state is also found in at least one of the Buddhist works, viz. the Bodhicaryāvatāra, Bib. Ind. V. 15 (चित्तस्य ब्रह्मण्य) and several other minor Upanisads, Purānas, and specially in the Yoga-vāsistha. From a perusal of the Agama-sāstra it will also be evident that the real father of the present Advaitavāda is not the great Sankaracharya, but his *parama guru* Gaudapāda who on his part, is again much indebted to Buddhists. The Agama-sāstra has been misunderstood and wrongly interpreted until now. In order to discuss the true significance of it I have tried to explain almost all the important Kārikās in it and specially those in book IV. This discussion will be presented in my

forth-coming volume 'The Agamasāstra of Gaudapāda', referred to above. In order to avoid prolixity I have given in the paper before the Conference only a short account thereof quoting authorities as far as possible.

THE WESAKA CELEBRATION IN CALCUTTA, BUDDHAGAYA &c.

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbāna of the Buddha Sākya Muni will be held on 11th May next at the Sri Dharma Rājika Vihara, Calcutta, and also at the holy places sacred to the Buddhists, viz. Kapilavastu, where the Future Buddha was born, 2546 years ago, at the hallowed site, Buddhagaya where the Bodhisatva became supremely enlightened 2511 years ago, and at Kusinārā where the Blessed One passed away 2466 years ago.

The Executive Committee of the Maha Bodhi Society expects Buddhists living outside India would send their contributions to the Hony. Treasurer, Maha Bodhi Society, 46, Baniapukur Lane, Intally, Calcutta.

FINANCIAL

MRS. FOSTER MISSIONARY FUND.

Statement of expenses for the month of February (1922).

	Rs.	A.	P.
Dye for Revd. Sirinivasa	1	0	0
Paid to medicine bill for Sirinivasa Bhikkhu ...	8	6	0
Printing memorial to Indian National Congress ...	83	0	0
Clerk's Salary balance for January	6	0	0

For Buddhagaya Temple Work	...	...	270	0	0
For Buddhist work in Denmark sent to Dr. C. F. Melbye	...	...	150	0	0
Sent to Mrs. Tillakaratna for her boy	...	...	10	2	0
Doctor's visiting fee for a Bhikkhu	...	...	8	0	0
Tailor for shirts for boys	...	...	1	8	0
4 dhoties for two boys	...	...	5	10	0
Cloth for shirts for two boys	...	...	10	8	0
Admission Fee to City School for a boy	...	...	3	0	0
Schooling fees for January & February	...	...	6	0	0
Panka fee	...	...	1	0	0
Schooling & Boarding fee for a Bhikkhu at Bolpur & a boy for the month of Magh	...	...	49	0	0
Fee for the Bhikkhu for the month of Falgun	...	...	26	0	0
Books for a boy	...	...	2	3	0
Clerk's Salary for February, advance	...	...	12	0	0
Cloth for a Bhikkhu	...	...	1	12	0
Miscellaneous	...	...	6	11	9
TOTAL Rs.			...	661	12 9

SRI DHARMARAJIKA CHAITYA VIHARA.

Statements of Receipts and Expenses for the month of February, 1922.

Receipt.	Expenses.
91—4—6	95—1—6
Total Receipt	...
Less Receipt	...
TOTAL	...

91 4 6

3 13 0

95 .1 6

LIST OF MSS. READY FOR SALE.

BY THE MANAGER, PIONEER BUDDHIST COMMERCIAL STORE (Ms. Dept.)

19, Swatha Tola, Asoka Pattan, Nepal.

BUDDHIST SANSKRIT LITERATURE.

	Rs.	A.
1. Avadana Sataka, on Miracles of Buddha, 100 stories, 6,000 slokas	36	0
2. Aparimitāyu Dhārani with Newārī on attainment of longevity through a mystic formula Translation Text 190 Slokas	4	8
3. Bhadrakalpāvadāna about 40 important incidents in, the Buddha's Life, about 12,000 Slokas ...	48	0
4. Bodhi Chānakya with Newari Trans. on Morality 300 Slokas	7	8
5. Jataka Mālā	16	0
6. Lalita vistara—on the Early life of Buddha about 6,000 Slokas	40	0
7. Ditto.—276 yrs. old, in Newārī Character	60	0
8. Lankāvatāra Sutra—on Buddha's visit to Lanka (Ceylon) & philosophical discourses with the king of Lankā. 3,000 Slokas	25	0
9. Lokeshvara Sataka—a hymn in praise of Avalokitesvara—100 Slokas	1	8
10. Madhyamika Vritti—a commentary on the Vinaya Sutra—on the philosophy of mental phenomena ...	26	0
11. Maitrikarnika Avadāna—a Birth story of Buddha ...	40	0
12. Paramartha Nāma Samgīti	5	8
13. Pancha Maha Raksha Sutra—mystic ways to ward off various dangers	18	0
14. Sukhāvati Vyuha—or Amitabha Buddha's Land of Bliss	8	0
15. Vajra Suchi—on the Refutation of the caste system by the great poet Ashwaghosha	3	8
IN PREPARATION.		
16. Sardulakernika Avadāna—a story illustrating the falsity of cast distinctions		
17. Bodhisattwa Bhumi 6,000 slokas—on the principles of a Bodhisattwa's life		
18. Dasabhūmīswara—on the ten different stages to Buddhahood		
19. Suvarnaprabhāsa,—on one impt Samādhi		
20. Sadharma Pundarika—Lotus of the True law		
21. Karuna Pundarikā—on Mercy		
22. Dhammapada—400 slokas—with Commentary ...	10	0
23. Pāli Selection for Matriculation	6	0

etc., etc.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka*.

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THE WESAKHA CELEBRATION IN CALCUTTA, BUDDHAGAYA &c.

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbāna of the Buddha Sākya Muni will be held on Wednesday, the 10th instant at the Sri Dharma Rājika Vihara, Calcutta, and also at the holy places sacred to the Buddhists, viz. Kapilavastu, where the Sakya Prince was born, 2546 years ago, at the hallowed site, Buddhagaya where the Bodhisatva became the supremely enlightened Buddha 2511 years ago, and at Kusinārā where the Blessed One passed away 2466 years ago.

The Executive Committee of the Maha Bodhi Society requests both Buddhists and Hīndus would send their

contributions to the Hony. Treasurer, Maha Bodhi
Society, 46, Baniapukur Lane, Intally, Calcutta,

The Anagārika Dharmapāla,

General Secretary,

M. B. SOCIETY.

Calcutta, 1st May, 1922.

SUBHADRA BHIKKHU, AUTHOR OF A
BUDDHIST CATECHISM.

Robed in thy Tyrian mantle sacred moon
Adorned with faintly smiling stars of June,
And veilings woven by aerial hands,
Brought by the winged clouds from fair sidereal lands.
O Ishtar, Goddess, pray bestow thy beams
On this illusive world of troubled dreams.
Leave the celestial meads, show thy bright face,
Over yon mossy stone, the roses wild embrace.
The grave of one, cupbearer of truth's wine,
Who held to Western lips a draught benign.
Who wrote undying words with hallowed pen,
On the blank pages of the hearts of men.
The HOLY DHAMMA that bids sorrow cease,
And gives to aching hearts a glad release,
And points to weary feet the road to peace.
Pass on O Moon, in purity sublime,
He doth not need thy guidance down the steep of time,
He doth not sleep within the earth's dark womb,
For his immortal fire hath rent the tomb.
When Phosphor marshalleth the hosts of day,

Subhadra stands before the glorious way,
 Bidding "All come to the resplendent feast,
 The DHAMMA offers too, from out the East":
 He who did give the world the best of gifts,
 The one that mankind from the mire uplifts,
 Needs not our praise, nor wreaths of immortelles,
 The Perfect Law hath crowned him—all is well.

IRENE TAYLOR.

THE REBUILDING OF THE GREAT TEMPLE AT ISIPATAN IN BENARES.

Two thousand five hundred and eleven years ago in the month of July, on the full moon day, two months after the attainment of anuttara sammāsambodhi, the Blessed One, Sakya Muni the Buddha Gautama, preached the Dhammacakka sutta to the five Bhikkhus at the holy spot Isipatan in the Deer park at Benares, and three months after, when the number of Bhikkhus increased to sixty, the Blessed One gave them the quickening message in stirring words, "Wander forth O Bhikkhus, for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness perfect and pure. Let not two of you go in the same path."

The wonderful Dhamma from that centre spread all over India, and later on all over Asia. and then a thousand years ago an unexpected destructive cyclone burst over India and destroyed the Holy Religion of the Buddha.

Thousands and thousands of Bhikkhus were massacred, beautiful Viharas were set on fire, libraries containing treasures were all destroyed and millions of Buddhists were forcibly converted to the faith of Allah. India thus lost Buddhism, and to the Buddhists living in distant lands India became forbidden ground.

After a thousand years we see a change coming all over the world. India is not now under the despotic rule of Saivite and Mahammadan autocrats, the spirit of religious intolerance has become powerless under the enlightened administration of British rule, and Buddhists can now breathe the free air in the Indian atmosphere.

The great religions of the world today are Buddhism, polytheistic Brahmanism, Christianity, and Mahammadanism. Christianity has become now a European religion, although its origin was in the west coast of Asia. The three great centres of Religion are Benares, Jerusalem and Mecca. From Europe and America pilgrims visit the Holy Sepulchre at Jerusalem; from the various countries in Asia converts to Muhammadanism go on pilgrimage to Mecca, and from all parts of India and Buddhist countries pilgrims visit Benares. To the Buddhists Benares is the heavenly city. All the Buddhas preach the Dhamma cakka sutta at the Deer park in Benares. The coming Buddha Maitreyya shall be born in Benares.

Lying down between the two Sāla Trees at the Upavarthan park in Kusinārā, the Blessed One, previous to entering the final state of anupādisesa nibbānadhātu, addressing Ananda, said that there are four places which the faithful adherents of the Buddha, whether they be

Bhikkhus, Bhikkhunis, Upāsakas or Upāsikas, should visit and devoutly contemplate of the divine qualities of the Blessed One: they are the place where the Tathāgata was born, the place where the Tathāgata attained the supreme state of Anuttara sammāsambodhi, the place where He proclaimed the Dhammacakka, and the place where the Tathāgata attained the anupādisesa nibbāna dhātu. And they who shall die while they are visiting these places shall be reborn after death in the happy realms of heaven.

Cattārimāni ānanda saddhassa kulaputtassa dassaniyāni samvejaniyāni thānāni, katmaāni cattāri? idha tathāgato jātoti ānanda saddhassa kulaputtassa dassaniyām samvejaniyam thānam. Idha tathāgato anuttaram sammāsambodhim abhisambuddhōti ānanda saddhassa kulaputtassa dassaniyam samvejaniyam thānam idha tathāgatena anuttaram dhamma cakkam pavattanti ānanda saddhassa kula puttassa dassaniyam samvejaniyam thānam. idha tathāgato anupādisesāya nibbāna dhātuyā parinibhutoti ānanda saddhassa kulaputtassa dassaniyam samvejyam thānam. Imāni kho ānanda cattāri saddhassa kulaputtassa dassaniyāni samvejaniyāni thānāni. Agamissanti kho ānanda saddhā bhikkhu bhikkhuniyo, upāsakā, upāsikāyo idha tathāgato jātoti, idha tathāgato anuttaram sammāsambodhim abhisambuddhoti, idha tathāgatena anuttaram dhammacakkam pavattanti pi, idha tathāgato anupādisesāya nibbānadhātuyā parinibbutoti. Yehikeci ānanda cetiya cārikam āhindantā pasannacittā kalam karissanti, sabbete kāyassa bheda param maranā sugatim saggam lokam uppajjissanti.” Maha parinibbāna suttaṃ.

Lumbini, the place of the birth of the Tathāgata is in Nepal, where the Buddhists are not allowed to freely enter, and they are not allowed to stay there; the place of the Buddha's Enlightenment is at Buddhagayā which is now under the control of the Saivite mahant who does not allow the Buddhists to remain at Buddhagaya, and adding insult to injury by having his menials to desecrate the Image of the Blessed One. The spot sacred to the Tathāgata at Isipatanā, Benares is now free, and the Buddhists can build a Temple and establish a College and have their Bhikkhus begin the work suspended for a thousand years.

The Maha Bodhi Society owns thirteen bighas of land at the hallowed spot, and the opportunity is come for the Buddhists to erect a Vihara to enshrine the Relic of the Buddha which the Government of India has promised to present to the Maha Bodhi Society.

Mrs. T. R. Foster has already contributed Rs. 17,000 to the Vihara building fund, and the Maha Bodhi Society has earmarked Rs. 30,000 for the construction of the Vihāra thereon. The proposed Vihāra will be designed following the architectural features of the ancient Vihara, whose foundations are now visible in the excavated area at Sarnath, which is under the Department of Archæology.

In November next His Excellency Sir Harcourt Butler, Governor of the United Provinces, in whose province Benares is situated, has kindly consented to visit the sacred spot and lay the foundation stone of the Vihara proposed to be built by the Maha Bodhi Society.

It will be an epoch making event when the Vihāra

is completed and the Buddhist College established. Again Isipatana will become the centre of Buddhism, and from there will go Bhikkhus all over India to preach the holy Doctrine of the Tathāgata.

The perfect Doctrine of the Arhat sammāsam Buddha has been forgotten entirely by the people. The Brahman priest knows Him only as the last Avatar of the God Vishnu, and His name is associated with the doctrine of Ahimsā, which has now come into prominence with the present awakening of the Indian people due to the preaching of Mahatma Gandhi.

Buddhists of Burma, Japan, Siam, China, Arakan, Ceylon and Tibet will now have the opportunity to visit the holy land and help the Indian Buddhists to revive the forgotten Dhamma of the Compassionate Lord of the World.

CHRISTIANITY AND JEWS.

Under the title of "The Jews" an English Catholic Christian has brought out a book wherein the venom of his hatred is exhibited. The New Testament is the death warrant of the race of Jews. For nearly two thousand years Jesus has been their enemy. Any one reading the so-called gospels of Matthew, Mark, Luke and John can form an idea of the hatred that Jesus bore towards the Jews. To the Christian every Jew is a foe of his religion; and the Christian tribes, races, and nations have, from the time that Christianity became a political power, been the deadly enemies of Jews. So long as Christianity will remain

a political power there shall be a continuance of this hatred. Of all the British Christians, Hilaire Belloc, who is a Catholic, seems to show that he is unforgiving towards the Jews. Jesus was against Jews, and devout Christians have to follow their master. Hilaire Belloc says :—

The Jew is not in the history of Europe the prime agent of revolution; quite the contrary...you do not find the Jew in history perpetually leading the innumerable revolts which citizens in the mass make against the privileged or the superior conditions of the minority.

In reviewing the book the Literary Times says :—

“The real point which Mr. Belloc puts before us is that the Jews, whatever appearances may suggest, cannot really ever be assimilated in Western society, but they always remain an alien element; and the consciousness of this produces friction on both sides. It is to him one of the ultimate mysterious facts of life; it is not, as in the case of some races, the Chinaman or the negro, a matter of physical characteristics; all he can say is that the mind and thought of the Jew is not and never becomes really attuned to our minds; we have attempted for fifty years to pretend that the difference is not irreconcilable, and we have failed.”

The psychological secret is revealed in this paragraph. The education that the Jews receive in England, British environments, their association with the British people are of no use, the Jews shall always remain different beings on British soil, notwithstanding Disraelis, Montagus, Readings etc. The enemy of the Jews is one of their own race. The religion that Jesus preached

to the Jews, has now become the religion of the Gentiles, and the latter hate the Jews because they killed Jesus. Yearly the Christians kill Jesus, yearly they continue to generate hatred on the unoffending Jews, and there shall be no end of the exhibition of Christian hatred towards the Jews so long as the Christian nations continue to read the gospels. The Jews have a fair complexion, are very successful business men, and in their community are to be found thinkers of stupendous ability. The British people hate the dark complexioned. They hate the Jews although they have a fair skin; they hate the Germans for political reasons. To get the Britisher to show a feeling of kindness to members of other races is as difficult as to expect kindness from a tiger to a goat. But the effort must be made. To the Britisher every one who is not a Britisher is an untouchable. To the Brahman the Pariahs and other low castes are untouchables, and to the Pariah the Brahmans are untouchable. Between the two communities there is to be found a kind of mutual hatred. The Catholics of Ireland hate the Protestants and vice versa. The Protestant Englishman hates the Protestant German. The principle of hatred seems to be the guiding ethic of the christian world. Caste, colour creed and nationality are the barriers that keep man from man from loving each other. The only Teacher who preached the principle of universal love and brotherhood is the Great Buddha, the Lord of Compassion. An understanding of His great Doctrine emancipates the mind from generating illwill and hatred. For the sake of the world's peace it is most needed that the Buddha's Doctrine of loving kindness should be widely proclaimed. No other

religion proclaims with such emphasis this doctrine of universal love as the religion of the Lord Buddha.

The Jews who cling tenaciously to the Mosaic law will continue to look on the Christians as their ancestors did on the Hivites, Amorites, Hittites, Jebusites, Canaanites, Perizzites and other ites. They will look up to a coming Messaiah, they will continue to treat Jesus with contempt as an imposter and shall always say things against Jesus to offend the feelings of the Christians. The two sections who follow the Horeb deity shall never come to an understanding so long as they cling to their respective traditions, one guided by the Church of Christ, and the other guided by the traditions of Mosaic law.

The Muhammadan is taught in the Koran to kill the unbeliever who will not accept Allah and the Prophet of Mecca. The Bhagavat Gītā emphasised duty of killing even his nearest relative for the sake of Dharma. Krishna advocated war and the two families of Kuru and Pandava fought to death, and the Kshatriya race was practically annihilated after the Kurukshetra war.

The world today is going through the path of darkness born of hatred, and all religions except Buddhism advocate hatred, and their gods threaten those who do not believe in them with an eternal hell fire. The Laws of Manu keep the higher castes of India from helping the lower. Two accentuate the difficulties we have now politicians, who like Hilaire Belloc advocate national exclusiveness on political grounds.

Again we repeat that the only Teacher who preached universal kindness and love and altruistic service was the Compassionate Lord, Sākyamuni, and we trust

that the Brothers of the Himalayan Brotherhood, who are the custodians of ancient traditions of the Arhats will help us to proclaim this gospel preached 2510 years ago by their Great Leader, the Teacher of Nirvana and the Law.

For a thousand years the Moslems and the Christians have kept the world under a pall. The time is come when this pall should be removed. There is a prophesy in Ceylon that in the 2500th year of the Buddha's parinirvāna a Great Spiritual Conqueror will arise in India and establish the kingdom of Righteousness. This is the beginning of the 2466th year, and let us hope that during the remaining period the people, who have faith in a future life in this earth, will rally round the Banner of Truth unfurled by the Lord of Compassion at the Deer park, Isipatana, near Benares.

BUDDHISTIC ANTIQUITIES. ✓

BY PANDIT SHEO NARAIN, ADVOCATE.

Papyrus has survived the ravages of time for centuries in a rainless country like Egypt. Modern paper or parchment may keep well in cold climes, but Indian climate is unfavourable to the preservation of records even though written on Birch leaf. That accounts for Indian history having been writ largely on stone particularly the religious part of it.

I am going to treat you to an account of some Buddhist antiquities which tell their own tales. I would ask you to translate yourselves to a period of history when the religion of Buddha had a strong hold on the minds

of the Indian population, an age when life both human and sub-human was held sacred, when there were no shambles and no capital sentences, when the inhabitants of the country were abstemious and sober and when wine was not openly sold in shops and when religion was not merely professed but acted upon. In the dry bones that I am going to present to you there will be found much historical material indicative of the spirit of the age. Last word has not been said on the subject of how the religion of the Lord of compassion and love disappeared from the land of its birth. It is, however, admitted that it has left behind indelible marks on Hindu civilization. According to its own doctrines there is no permanence to anything in the universe, an imperceptible change is going on all over. Nature delights in multiplicity and diversity and never fashions two things exactly alike. Who knows the dry bones may again revive and revivify this country if not other parts of the world where enormous literature on Buddhism is being published.

In the account of the antiquities I am presenting you I have preserved the language of the compilers of the Imperial Gazetteer. In fact my work has been to collate the information scattered over in so many volumes. I begin with N. W. Frontier, carry the story to Bengal, Central and Southern India. It must be remembered that the information I am giving you is not up to date, in respect of some antiquities more light is thrown by later excavations and otherwise.

North West Frontier. Objects of archaeological interest are not uncommon in all these regions, and may be divided into two main categories; those which date

from the era before the Muhammadan conquest (1000), and those of more recent origin. The former are generally described as Buddhist or Graeco-Buddhist, consisting of well-graded roads, rock-inscriptions for the preservation of royal edicts, massive buildings, and sculptures of an almost Hellenic elegance, they form an unmistakable record of the high degree of many-sided civilization to which the people had attained before the advent of Islam.

Of ancient roads the best known are to be found on the Kohat, Malakand, and Shahkot passes, where they are still used for the passage of pack-animals. Ruined structures of a massive type of architecture, some of which have been recognized as forts, others as monasteries, and stupas, exist at many places. Of these, the most famous are the ruins on Mount Banj in Gadun territory (identified by Dr. Stein as the famous place of Buddhist pilgrimage the scene of Buddha's body offering); those at Charsadda, Naogram, Jamal Garhi, Kharaki, Takht-i-Bahi, Sahri-Bahlol, Tiralai in Peshawar District, Adh-i-Samudh near Kohat, the Akra mound in Bannu, and Kafir Kot in Dera Ismail Khan. From the sites in Peshawar District, and to the North of it, many valuable finds of coins, inscriptions, and sculptures have been made at different times; and from the evidence afforded by these, such knowledge as we have of the ancient kingdoms of Udhyana and Gandhara and their dynasties is largely derived. Perhaps the most valuable relics of all, from this point of view, are the famous Kharoshthi rock-inscriptions at Shahbazgarhi in Peshawar District and Mansehra in Hazara. These have been deciphered as slightly variant versions of a series of edicts published about 250 B. C. under the

order of the king Asoka, the grandson of Chandragupta, or Sandrocottus the renowned antagonist of Seleucus, Alexander's general. Pre-Muhammadan buildings, still extant in other parts of the Province, such as Adh-i-Samudh and Kafir Kot, have not been equally distinguished by such finds.

(Imperial Gazetteer of India Vol. XIX page 161).

The ancient Hindu name for the valley of Peshwar as it appears in Sanskrit literature is Gandhara, corresponding to the Gandarites of Strabo and the county of the Gandarae described by Ptolemy, though Arrian speaks of the people who held the valley against Alexander as Assakenoi. Its capital, Peukelaotis (or Pushkalavati), is mentioned by Arrian as a large and populous city, captured by Hephaistion, the general of Alexander, after the death of its chieftain Astes. The site of Pushkalavati has been identified with Charsadda, where extensive mounds of ancient debris are still to be seen. The Peshawar and Kabul valleys were ceded by Seleucus to Chandragupta in 303 B.C. and the rock edicts of Asoka at Mansehra and Shahbazgarhi show that Buddhism had become the state religion fifty years later. The Peshawar valley was annexed by the Graeco-Bactrian king Eucratides in the second century, and about the beginning of the Christian era fell under the rule of the Kushans. It is to the intercourse between the Greeks and the Buddhists of this part of India that we owe the school of art known as Graeco-Buddhist, which in turn served as the source of much that is fundamental in the ecclesiastical art of Tibet, China, and farther Asia generally. For it was in this District that the Mahayana school of Buddhism arose, and from

it spread over the Asiatic Continent. Buddhism was still the dominant religion when Fahian passed through in the fifth century A.D. Sung Yun, who visited Peshawar in 520 A.C., mentions that the Ephthalite King of Gandhara was at war with the king of Kabul; but at the time of Hiuen Tsiang's visit in 630 A.C. Gandhara was a dependency of Kabul. Buddhism was then falling into decay.

(Imperial Gezetteer Vol. XX page 114).

Manikiala.—Villages and group of ruins in the District and Tehsil of Rawalpindi.

The stupa was explored by General Court in 1834, and Cunningham states that the inscription on it twice makes mention of the sacrifice of Buddha's body. All the existing remains present the appearance of religious buildings, without any trace of a city or fortress. Manikiala is one of the sites for which is claimed the honour of being the burial place of Alexander's horse Bucephalus.

(Imperial Gazetter of India Vol. XVII. page 182 and 183).

TAXILA.

Shahdheri (Dheri Shahan, "the kings" mound)—Village in the District and Tehsil of Rawalpindi, Punjab, 8 miles south east of Hassan Abdal. To the north east lie extensive and well preserved ruins, identified by Sir Alexander Cunningham as those of Takshasile, the Taxila of the Greek historians. These ruins lie in six distinct sites—Bir, Hatial, Sir-kap-ka-kot, Kacha Kot, Babar Khana, and Sir-sukh-ka-kot. Of these, the mound at Bir rises above the banks of the Tapra Nala, the Tiber-Nabon of the Pseudo-Kallisthenes. Hatial, a fortified spur of the Margala ("beheaded") range, was probably

the ancient citadel. Sir-kap, or the fort of the beheaded, was a fortified city, united to the citadel by a wall of circumvallation. The remaining three sites appear to be more modern; but near Babar Khan lie the ruins called Siri-Ki-pind, which would appear to be the great Sirshadnam or "head-offering" stupa of Buddha built by Asoka and mentioned by Hiuen Tsiang. Takshasila, the Sanskrit from of the name, means "the hewn rock," or more probably "the rock of Takshaka," the great Naga king. At the Macedonian invasion, and for many centuries later, Taxila was a rich and flourishing city. Alexander found it ruled by Omphis (Sanskrit, Ambhi), generally known by his dynastic title of Taxiles, who resigned his kingdom to the invader. About 80 years later it was taken by Asoka, and from it he governed the Punjab before his accession to the throne of Magadha. About 200 B.C. it became a Graeco-Bactrian dependency, and rather more than half a century later passed to the Indoparthians, from whom it was wrested by the Kushanas at the end of the first century A.D. About A. D. 50 Apollonius of Tyana visited it, and says it was the capital of Phraates, whose dominions corresponded with the ancient kingdom of Porus, and describes its beautiful temple of Porphyry. It was also visited by Fahian in A. D. 400, and by Hiuen Tsiang in 630 and 643. Both these pilgrims describe it as a place of great sanctity and the scene of Buddha's sacrifice of his head. After this Taxila disappears from history (Imperial Gazetteer Vol. XXII. page 201).

Recent excavations have yielded quite a mine of finds of a variety of kinds. I refer you to a hand book on

Taxila recently issued by Sir John Marshall for a most graphic and comprehensive description of them.

Shivganga: Valley in the Salt Range, Jhelum District, Punjab, 3 miles north east of Malot. In it stands a small temple in the later Kashmir style; and near Warala, a hamlet on the adjacent spur, a Buddhist sculpture was found by the villagers some years ago and set up by Hindus in a small temple at Shivaganga. Having recently been broken and thus rendered useless for purposes of worship, the Hindus allowed its fragments to be sent to the Lahore Museum, where it was restored. The relief originally contained eighteen or nineteen figures, the central one, a Bodhisattva, carved in a some what late stage of Gandhara art.

(To be Contd.)

THE TRANSCENDENTAL PSYCHOLOGY OF THE RELIGION OF THE LORD BUDDHA.—(Contd.)

Some religions declared that the creator had made a certain tribe of men from his mouth, while the remaining portions of the people came either from his arms, or shoulders, or his knees, or his feet, and that those who came from his mouth were more pure than the rest, and that the portion that emanated from his feet were treated as the lowest, thereby showing the incompleteness of the purity of the creator. The party that imagined that they came from the mouth of the deity treated the rest of emanations of the god's body with contempt, and the sections of

human society who imagined that they emanated from the higher limbs of the deity treated the section that was supposed to have emanated from his feet with selfish scorn. Other religions which posited creators also had their own methods to explain the superiority of one section of human beings over another. Religions of animistic origin in this wise made this fair earth a hell and a place of discord and dissension. Covetousness was born, selfishness was methodised, priescraft came into existence, politicals created the science of statecraft, and peace was banished from earth.

The Great One, the Supremely Enlightened One brought happiness to all by showing the equality of the human mind which was non-material, that the mind by a special process of spiritual and mystic discipline can be purified and enlightened, and its own infiniteness realized, and that in the state of perfected illumination it can realize the infinite and live in eternal joy and peace with the world.

To know the supremeness of the Mind the study of psychology is necessary, effort has to be made, indolence has to be banished, passionate thoughts have to be brought under control of the purified mind, and the senses purified so that the mind work with the perfected sense feelings and apperceptions. The Blessed One elevated the position of the human being because he is able to work his own way up by effort. By effort the highest gifts can be obtained when the effort is associated with other attributes.

Instead of a materialistic soul or atman, or a Jiva, or pudgala or a purusha, which transmigrates from one

body to other bodies, a soul which is alleged to be permanent, eternal, and yet that can be sent to an eternal hell or an eternal heaven according to the fiat of a creator, the Buddha, our Lord showed that the mind of man has no beginning, and that it thinks, feels, perceives with the help of the material vehicle known as the body which is changing, and that the mind and its faculties are non-material, arupa. Countless millions of aeons ago the mind began to work with matter, and the idea of 'I am eternal,' 'I am that I am' was born in the mind. To get rid of this phantom, this concept of lunacy which when pushed to its extreme lands man in an insane asylum, the Great Lord and Supreme Teacher in His Infinite love to men and gods promulgated the wonderfully sublime, noble Doctrine of Love and Freedom from egoism, and the doing of meritorious acts.

Savage, unlearned, pagan, unpsychological are the systems of religious animism. They were evolved from the pagan consciousness of savagery. Bestialism and drunkenness and cruelty have been the consummation of pagan religions. The creator gods were no better than human savages. They were animated with anger, hatred and envy. They loved only a special tribe, not all living beings. They had not the wisdom of compassionateness. The animals, useful, helpless, and gentle in the service of man, were allowed to be butchered to satisfy the bestial instincts of the savage consciousness. Love, compassion, selflessness, co-operation, service for the welfare of all beings did not enter the consciousness of the fiends. They had no idea of natural humanity, they had no knowledge of the immensity of the starry space, nor of the antiquity

of the earth, they knew not the infinite potentialities of the human mind, they had not the supreme illumination to go into the depths of the human consciousness, nor had they the spiritual insight to discover the psychical nature of the human consciousness with an infinite past and infinite future. They calculated the time by thousands of years, and did not know of the immensity of time periods which the Aryan consciousness counted by aeons or kalpas.

The Supreme Lord, the Teacher of gods and men opened the Door of Immortality to all who had the in-born faith to accept the Doctrine of an infinite universe related to the human mind.

The Great Teacher discovered the Laws of Cause and Effect which He categorised under twenty-four heads. He analysed the human being and found that he is a compound of materiality and immateriality. The body was analysed and found to be a compound of matter, liquids, heat and air, and that the Mind was immaterial working in coalition with the sense organs of the eye, ear, nose, tongue and the limbs of the body, in contact, with their sense consciousness. The sense organs thirsting for the material things of beauty, vibrating sounds, fragrant perfumes, eatable things to satisfy the tongue, things that are pleasant to the touch, and experiences in connection with feelings and perceptions, which are recollections of the mind. The mind was radioactive sending forth emanations called sankharas, which produced karma. In a cosmos of feelings and perceptions the mind was working day and night creating sankhāric karma.

To get a glimpse of the activities of the Mind and its co-relatives one should study the Compendium of Philosophy, which is a translation of a psychological Manual called the *Abhidhamma sangaha*. The monograph has been published by the Pali Text Society which may be obtained at the Oxford University Press, Calcutta.

To understand the Doctrine of the Supremely Enlightened Teacher it is essentially necessary to study the psychology of the Five *Skandhas*, the 18 *Dhātus*, 12 *Ayatanas*, 22 *Indriyas*, 4 *Satipatthānas*, 4 *sammappadhānas*, 4 *Iddhipādas*, 5 *Balas*, 5 *Indriyas*, 4 *Mahābhutas*, 7 *Bhojjhangas*, the 8 fold path, the 12 *nidānas*, the 4 *oghas*, 4 *yogas*, 4 *agatis*, 4 *āsavas*, 4 *viññānatthitis*, 4 *brahmavihāras*, the 4 *adhitthānas*, the 24 *paccayas*, 3 *vimokkas*, 7 *visuddhis*, 6 *abhiññās*, 4 *Jhānas*.

So long as the Mind is enveloped in ignorance and fettered by materialistic desires however spiritual, the infinite eternal happiness can never be realized. The eternal happiness can only be realized when the mind is absolutely purged of all the materialistic tendencies born of foolishness, anger and covetousness. The gods are full of foolishness, anger and covetousness, and like the human beings they live in a world of pain. The god that sends man to an eternal hell, cannot escape from the eternal torment. Eternal hell and an eternal heaven and a loving compassionate eternal god are foolish contradictions. A loving god could not tolerate an eternal hell of fire and brimstone. Only the crude materialism of the pagan consciousness can find satisfaction in such an abominable interpretation of the divine consciousness.

Mammon is the god that dominates the human consciousness to-day. Truth has no place in the heart of civilized man. Love has no place in the politics of to-day. Religion is in collusion with all that is abominably selfish, pandering to the satisfaction of the sensual man. Intoxicating drinks, meat diet, the satisfaction of sexual tendencies, cruelty, mammonism, have brought man to the level of a brute. Faith on a future world has no place in the human mind of the so-called civilized nations. They are on a par with the savage, "whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

BUDDHISM IN WELL'S "OUTLINES OF HISTORY"

The fundamental teaching of Gautama, as it is now being made plain to us by the study of original sources, is clear and simple and in closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known.

(The Outline of History by Wells pages 207 and 208.

Now here, surely we have the completest analysis of the problem of the soul's peace. Every religion that is worth the name, every philosophy, warns us to lose ourselves in something greater than ourselves. "Whosoever would save his life, shall lose it;" there is exactly the same lesson.

The teaching of history, as we are unfolding it in this book, is strictly in accordance with this teaching of

Buddha. There is, as we are seeing, no social order, no security, no peace or happiness, no righteous leadership or kingship, unless men lose themselves in something greater than themselves. The study of biological progress again reveals exactly the same process—the merger of the narrow globe of the individual experience in a wider being (compare what has been said in Chaps XII and XVIII) To forget oneself in greater interests is to escape from a prison.

(The Outline of History by Wells pag 208).

We will not discuss here the Buddhistic doctrine of Karma, because it belongs to a world of thought that is passing away. The good or evil of every life was supposed to determine the happiness or misery of some subsequent life, that was in some inexplicable way identified with its predecessor. Now-a-days we realize that a life goes on in its consequence for ever, but we find no necessity to suppose that any particular life resumes again. The Indian mind was full of the idea of cyclic recurrence; everything was supposed to come round again. This is a very natural supposition for man to make; so things seem to be until we analyse them. Modern science has made clear to us that there is no such exact recurrence as we are apt to suppose; every day is by an infinitesimal quantity a little longer than the day before; no generation repeats the previous generation precisely; history never repeats itself; change, we realize now, is inexhaustible; all things are eternally new. But these differences between our general ideas and those Buddha must have possessed need not in any way prevent us from appreciating the unprecedented wisdom, the goodness, and the

greatness of this plan of an emancipated life as Gautama laid it down somewhere in the sixth century before Christ.

And if he failed in theory to gather together all the wills of the converted into the one multifarious activity of our race battling against death and deadness in time and space, he did in practice direct his own life and that of all his immediate disciples into one progressive adventure, which was to preach and spread the doctrine and methods of Nirvana or soul-serenity throughout our fevered world. For them at least his teaching was complete and full. But all men can not preach or teach, doctrine is but one of many of the functions of life that are fundamentally righteous. To the modern mind it seems at least equally acceptable that a man may, though perhaps against greater difficulties, cultivate the soil, rule a city make roads, build houses, construct engines, or seek and spread knowledge, in perfect self-forgetfulness and serenity. As much was inherent in Gautama's teaching, but the stress was certainly laid upon the teaching itself, and upon withdrawal from rather than upon the ennoblement of the ordinary affairs of men.

(The Outline of History by Wells page 209).

Moreover, in the third century B.C., when King Asoka was ruling India in light and gentleness, the Romans were reviving an Etruscan sport, the setting on of slaves to fight for their lives. One is reminded of West Africa again in the origin of this amusement; it grew out of the prehistoric custom of a massacre of captives at the burial of a chief. There was a religious touch about this sport, the slaves with hooks, who dragged the dead bodies out of the arena, wore masks to represent the

infernal ferry-man-god, Charon. In 264 B.C. the very year in which Asoka began to reign and the First Punic War began, the first recorded gladiatorial combat took place in the forum at Rome, to celebrate the funeral of a member of the old Roman family of Brutus. This was a modest display of three couples, but soon gladiators were fighting by the hundred. The taste for these combats grew rapidly and the wars supplied an abundance of captives. The Old Roman moralists, who were so severe upon kissing and women's ornaments and Greek philosophy, had nothing but good to say for this new development. So long as pain was inflicted, Roman morality, it would seem, was satisfied.

(The Outline History by Wells page 241).

Civilization even in its most servile forms has always offered much that is enormously attractive, convenient, and congenial to mankind; but something restless and untamed in our race has striven continually to convert civilization from its original reliance upon unparticipating obedience into a community of participating wills. And to the lurking nomadism in our blood, and particularly in the blood of monarchs and aristocracies, we must ascribe also that incessant urgency towards a wider range that forces every state to extend its boundaries if it can, and to spread its interests to the ends of the earth. The power of nomadic restlessness that tends to bring all the earth under one rule, seems to be identical with the spirit that makes most of us chafe under direction and restraint, and seek to participate in whatever government we tolerate. And this natural, this temperamental struggle of mankind to reconcile civilization with freedom has been kept alive

age after age by the military and political impotence of every" community of obedience" that has ever existed. Obedience, once men are broken to it, can be easily captured and transferred, witness the passive role of Egypt, Mesopotamia, and India, the original and typical lands of submission, the "cradles of civilization," as they have passed from one lordship to another. A servile civilization is a standing invitation to predatory free men. But on the other hand a "community of will" "necessitates a fusion of intractable materials; it is a far harder community to bring about, and still more difficult to maintain. The story of Alexander the Great displays the community of will of the Macedonian captains gradually dissolving before his demand that they should worship him. The incident of the murder of Clitus is quite typical of the struggle between the free and the servile tradition that went on whenever a new conqueror from the open lands and the open air found himself installed in the palace of an ancient monarchy.

(The Outline of History by Wells page 388).

LUMBINI RESTORATION SCHEME.

(Continued from page 139 of the last number).

'T was on the full-moon day of the month Ashara when the Sakyans were celebrating an annual festival and Queen Maya was observing a fast that the future Buddha was conceived. After ten months she expressed a wish to King Suddhodana to visit her parents at Devadâha or

Koli (alias Byaghrapura, now known as Koliyâ), the capital of the Koliyas. The Queen was conveyed in a gold litter, amidst supermundane festivity and was passing through a garden of sála trees, the Lumbini Park. Admiring the natural beauty of the Park, she halted awhile refreshed herself by taking a bath in a tank close by, when suddenly she felt the pain of delivery. (The Lalita Vistara holds that she had definitely requested her consort to be allowed to go to the Lumbini Park, as it has thirty-two supernatural, necessary attributes for the Holy Birth and the time of delivery was near at hand) she alighted here and being helped by her sister, Prajapâti, she rose held the branch of a sála tree and a curtain was hurriedly disposed round her. Thus the future Buddha was born on the full-moon day of Wisakha (May), in the Anjana Era 68 (B.C. 623) according to the northern works, on the eighth bright day, in the Lumbini Park, 12 years after Queen Maya's marriage with King Suddhodana. As soon as the future Buddha was born, he took seven successive steps towards each of the 4 cardinal points, also looking upwards and downwards. In whatever direction He stepped forward, a lotus flower sprang up under each step and to the wonder of all he made mighty utterances befitting his future position, standing on the seventh step, that is, the lotus flower. It is the holy memory of this Holy Birth of a Buddha-elect that the premier place, the Lumbini Park of record has become one of the 4 holiest shrines on earth in the annals of Buddhism. It is the premier holy place of pilgrimage for the entire Buddhist world, for it is the Birth-scene of the Promulgator of the Incomparable Path to Nirvana and of the Greatest

Teacher of gods and men. This is one of the 4 already mentioned places which Lord Buddha Himself exhorted the Laity and the Clergy of both sexes to visit with feelings of reverence. This Lumbini Park, the birth-place of the All-enlightened Buddha is, therefore, one of the 4 *Punyatirthas*, to the united Buddhist world. It is a *Punya-kshettra* (or *Punyakhetta*) or *Punya Bhumi* (holy land). A pious tour or *Tirtha Yátra* to the sacred shrine of Lumbini 'as well as to the other' 3 holy places where He attained Buddhahood, turned the wheel of the Supreme Law and entered into the unconditioned state of Nirvâna respectively is the surest pathway to the happy realm of heaven as described by Lord Buddha Himself or to the city of Salvation (Mokshapura, according to the Northern Buddhists). 'Tis these 4 places which Buddhist pilgrims from far, far regions of the earth, have come forward to visit, setting at naught the terrible dangers and difficulties they have had to undergo. Lumbini Park is the first place visited by the Buddhist monarch Asoka, during his dhammayátá or 'pious tour' in the 21st year of his reign; by the two pilgrims of wide celebrity from the celestial Empire, Hiouen Tsang and Fa Hian. This Lumbini Park is and was visited by devout persons of the laity and the clergy of various nationalities. It will still continue to be a *Tirtha-yátrásthán* or holy place of pilgrimage for all devout Buddhists from all parts of the earth and for centuries to come.

In the foregoing pages I had said that Asoka the Buddhist Emperor of India had erected a stone pillar with an inscription on the exact traditional spot where the Buddha was born. A detailed account of the incident

which led to this marking out, as given in the well-known Sanskrit work, the Divyavadána is as follows :—

‘With eyes full of curiosity, King Asoka sent for his ministers and said, “As the newly-won empire has been gained, due to my offer of dust (as gold in my former life to Buddha) why should you not exert your utmost to show due respect for Lord Buddha?” Then the king fell at the feet of Sthavira Upagupta (his preceptor) and said, ‘Sthavira, it is my desire that the places where at the Buddha had resided, should be revered and marked out for whereat Lord Buddha had resided, pay reverence to them and make them out, by way of conferring benefit on the western people.’” The Sthavira applauded, “Well, well indeed! Magnificent is the outburst of your Majesty’s inclination. I shall point out presently the places whereat He had resided, pay respects to them and symbolize them, no doubt.” Having taken the 4 divisions of the whole army and a wealth of fragrant flowers, and being assisted by Sthavira Upagupta, he sets out. Then Sthavira Upagupta leads King Asoka first and foremost to the Lumbini forest, and having lifted up his right hand by way of pointing out, he says, “In this region, your Majesty, was the Lord born.” Again he says, “This, verily is the first chaitya (sacred temple) in holy memory of the Buddha, the Supreme Teacher. It is here that as soon as He was born, He took seven steps on the earth and made utterances. Here these are the western people and the residence as well as the place of conception are in the West.” Then the king bent down his wholly body at the foot and having got up with folded hands he said, ‘Blessed and pious are they, who saw the

Great Sage born, heard His happy utterances.' Thereafter to augment the favour of the king, he asked, "Does your Majesty wish to see the deity who witnessed the birth of the Sage, the pacing of seven successive steps by Him, and the speech of the Great Preacher?" The King answered, "Yes, Rev. Sthavira, I do like to see." Then the Sthavira extends his right hand to point out the branch of the tree under which Queen Maya had rested herself and given birth (to Buddha) and says, "The hamadryad of the *Asoka* tree who saw the Buddha is not in her corporeal form. Let her manifest her real form in the presence of King Asoka." No sooner than the deity had manifested herself she stood near Sthavira Upagupta with folded palms, she said, "What does your reverence want to direct?" Then the Sthavira said to King Asoka, "Your Majesty, she is that deity who witnessed the Lord born." Then with folded palms, he asked the deity, "You first beheld the personage endowed with auspicious characteristics, born and standing on a lotus here in this forest. You heard the pleasing utterances of the great personage." The nymph said, "Verily I saw the chief personage, shining like gold, born and take seven successive steps and heard also the utterances of the Teacher." Then the king says, "Do tell us in what way the super-human grandeur exhibited itself on the birth of the Lord." The Hamadryad replies, "No, I can't adequately express in words. An aureole shining like gold, as if He were the king of the 3 worlds,—a beautiful sight to see. The world as well as the oceans moved with animated vigour as if they were a boat." In the meanwhile the king

offered a hundred thousand (coins) and having erected a chaitya, he went to the city of Kapila.

The discovery of a stone pillar with Asoka's inscription, in 1896 by Dr. Fuhrer in the very traditional site whereat Lord Buddha was born, proves that King Asoka, in the 21st regnal year had personally gone to see the Lumbini Park, to pay reverence to this Holy Birthplace of Lord Buddha, erected a stone-pillar, made the Lumbini village free from religious cesses and entitled to an eighth share of the produce due to the crown. A facsimile of the inscription is given in Hoernle and Stark's History of India (p. 29 and an outline view of the Rummindei and the Asoka pillar, p. 27) and with translation in V. A. Smith's Oxford Student's History of India (p. 67) and G. Buhler's Asoka's Edicts' (Epigraphia India, Vol. II). The transliteration of the Asoka Inscription is as follows :—

- (1) Devānapiyena piyadasinā lājina visativasābhisitena.
- (2) Atana āgachā mahiyate hida Budhe jāte sakya-muniti.
- (3) Silā vigadabhichā kālapita silathabhecha usapāpīte.
- (4) Hida bhagawam jāteti Lumminigāme ubalikekate.
- (5) Athabhagiyecha.

THE AJANTA BUDDHIST CAVES

Ajanta (more properly Ajuntha), a village in the dominions of the Nizam of Hyderabad in India, celebrated

for its cave hermitages and halls. The caves are in a wooded and rugged ravine about $3\frac{1}{2}$ m. from the village. Along the bottom of the ravine runs the river Wagura, a mountain stream, which forces its way into the valley over a bluff on the east, and forms in its descent a beautiful waterfall, or rather series of waterfalls, 200 ft. high, the sound of which must have been constantly audible to the dwellers in the caves. These are about thirty in number, excavated in the south side of the precipitous bank of the ravine, and vary from 35 to 110 ft. in elevation above the bed of the torrent. The caves are of two kinds—dwelling-halls and meeting-halls. The former, as one enters from the pathway along the sides of the cliff, have a broad verandah, its roof supported by pillars, and giving towards the interior on to a hall averaging in size about 35 ft. by 20 ft. To left and right, and at the back, dormitories are excavated opening on to this hall, and in the centre of the back, facing the entrance, an image of the Buddha usually stands in a niche. The number of dormitories varies according to the size of the hall, and in the larger ones pillars support the roof on all these sides, forming a sort of cloister running round the hall. The meeting-halls go back into the rock about twice as far as the dwelling-halls, the largest of them being $94\frac{1}{2}$ ft. from the verandah to the back, and $41\frac{1}{2}$ ft. across, including the cloister. They were used as chapter-houses for the meetings of the Buddhist Order. The caves are in three groups, the oldest group being of various dates from 200 B.C. to A.D. 200, the second group belonging, approximately, to the 6th, and third group to the 7th century A.D. Most of the interior walls of the caves were covered with fresco

paintings, of a considerable degree of merit, and somewhat in the style of the early Italian painters. When first discovered, in 1817, these frescoes were in a fair state of preservation, but they have since been allowed to go hopelessly to ruin. Fortunately, the school of art in Bombay, especially under the supervision of J. Griffith, had copied in colours a number of them before the last vestiges had disappeared, and other copies are of certain of the paintings have also been made. These copies are invaluable as being the only evidence we now have of pictorial art in India before the rise of Hinduism. The expression "Cave Temples" used by Anglo-Indians of such halls is inaccurate. Ajanta was a kind of college monastery. Hsuan Tsang informs us that Dinnaga, the celebrated Buddhist philosopher and controverstalist, author of well-known books on logic, resided there. In its prime the settlement must have afforded accommodation for several hundreds, teachers and pupils combined. Very few of the freecoss have been identified but two are illustrations of stories in Arya Sura's Jataka Mālā, as appears in Buddhist Sanskrit painted beneath them.

(The Encyclopaedia Britannica 11th Edition Vol. 1.
pages 451-52).

THE INTERNATIONAL BUDDHIST UNION AND MAHA-BODHI MISSION.

Dear Sir, or Madan,

As a reader of the BUDDHIST REVIEW, you are acquainted with what has been attempted in the direction

of Buddhist educational propaganda in great Britain; and also with the organisation of the International Buddhist Union.

These activities were undertaken by me mainly in response to requests from the Buddhist World. The whole of the editing of the Review, the secretarial work, lecturing, etc., has been carried on by myself, practically alone.

I had confidently hoped, in view of the large number of appreciative letters received from all over the world, that sufficient support would be forthcoming to enable me not only to carry on, but to extend these activities. But such has not been the case.

From January 1921 to the end of February 1922, there has been received in the form of subscriptions and donations only £102 8s. 0d. Had it not been for the support of the Ven. the Anagarika Dharmapala given to me personally during the last six months, I could not have devoted my whole time, nor have carried on for so long. This support cannot be continued owing to the expense of the Maha-Bodhi Society and the Vihara in Calcutta.

The Buddhist Review, as a propagandist journal, has always been published at a loss. But I had hoped to rectify this during the present year by increased circulation and advertisements. The circulation of the Review has increased from 500 to 2000 copies per issue. A certain amount of advertising has been obtained with more in prospect, so that the possibility exists of making this publication self-supporting by the end of this year. But it has become impossible to continue the Review long

enough to achieve this end. Therefore the Council of the Buddhist Society is reluctantly compelled to suspend publication of the Review since the Society cannot be allowed to incur debts which it might not be able to meet.

If I am ASSURED support from the Buddhist World, even to so small an amount as £500 a year, I will continue the publication of the Review myself, and establish a permanent and properly equipped mission hall where regular meetings and religious services can be held.

But, if the great Buddhist Religion, which claims more followers than any other religion, will not support its mission and one solitary missionary in this country, then work must cease.

If you wish the work to continue, will you extend to me personally such financial help as you are able to do? Then I will myself accept the responsibility, and I will continue and extend the propaganda.

Fraternally Yours,

J. E. ELLAM.

Secretary, The International Buddhist Union.

General Secretary, The Buddhist Society of Great Britain and Ireland.

Editor, The Buddhist Review.

Representative in Great Britain of the Maha-Bodhi Society.

41, Great Russel Street,

London, W.C. 1.

THE ESOTERIC DOCTRINE IN BUDDHISM.

The sacred science of transcendentalism in Buddhism is called "Uttarīmanussa dhamma." The Lord Buddha

declared when He was passing away into the condition of anupādisesa Nibbānadhātu at Kusinārā, that he had kept back nothing from the Bhikkhus, that whatever was to be revealed was revealed unto them. The Doctrine of the Buddha is classified under two categories, the *sammuti satya* and the *paramārtha satya*, the former known as the popular truth and the latter as the essence of Truth. The teaching is also divided into the *manussa dhamma* and the *uttarimanussa dhamma*. The former for the ordinary laymen and the latter for the Brahmachāri and the Bhikkhu. To the former category belongs the ten abstinences called the *aḥsala kammāpatha*, and the latter belongs the six *Abhiññās* which include the *dibbasota*, *dibbacakkhu*, *cetopariyañāna*, *iddhividhañāna*, *pubbenivāsānussatiñāna* and the *āsavaḥkḥayañāna*.^{*} To reach the *uttarimanussa dhamma* state the Brahmachāri has to study the super-cosmic science whose factors are the *skhandhas*, *dhātus*, *āyatanas*, *bala*, *bojjhangas*, *iddhipāda*, *sammāpādhānas*, *satipatthāna*, *maggāṅga*, *jhāna*, *vimokkha*, *sāmaḍhi*, *samāpatti*, *ñānadassanā phalasacchi kīriyā*. The super-human science was not to be taught to laymen, and the exhibition of such powers was also forbidden by the Lord Buddha to satisfy the curiosity of laymen. The sacred science is therefore esoteric. (Vinaya, *Pārājika* IV.)

The *Patisambhidā magga* of the *Khuddaka nikāya* contains instructions for the Brahmachari student who wishes to persevere in treading the path of *abhiññā*.

* *Dibbasota* is divine hearing; *dibbacakkhu* is divine eye; *cetopariyañāna* is reading thoughts of others; *iddhividhañāna* is the science of working wonders; *pubbenivāsānussati* is knowledge to look back into past births; *āsavaḥkḥayañāna* is knowledge to destroy the threefold root causes.

The Visuddhimagga by the illustrious Buddhaghosa contains full instructions which the Brahmachāri student has to follow if he wishes to tread the holy path whose consummation is the realization of the six abhijñās. In fact one might say that the paramārtha Dhamma is esoteric inasmuch as the science was not taught by the Buddha or His Arhats except to those who became Bhikkhus and observed the rules of fourfold discipline. The Higher Doctrine taught by the Lord Buddha is called Pativedha Dhamma, the Doctrine to be realized, in perfect consciousness on this earth in this body; but that is only possible for one who knows the pariyatti dhamma and observes the rules of the patipatti dhamma. A compendium of the three dhammas may be learnt by the study of the Visuddhimagga. To thoroughly understand the pariyattidhamma, that is the doctrine contained in the three pitakas it is necessary to know Pali; and the doctrinal interpretation thereof has to be obtained from a *thera* bhikkhu, and the traditional meaning of the paramartha dhamma could be comprehended only by a student who observes the precepts of discipline and leads the pure life of the Brahmachāri, that is to say he should become a Bhikkhu to lead the holy life in completeness. The body of Rules is known as Patipatti dhamma.

The supercosmic path is not for the andha puthujjana who does not lead the pure psychic life. The andha puthujjana is blind in spiritual matters, he cares only for the sensuous life and has no belief in a future existence.

Western writers who venture to write on Buddhism without a proper understanding of the contents of the Pali doctrine naturally fall into the error of distorting the truths

of Buddhism by calling it atheistic, agnostic and nihilistic. The theologians and the sensualists are blind, and they shall never be able to understand the *uttarimanussa dhamma*, the science transcendental, whose goal is Arhatship, which is above the comprehension of muddle-headed deities of the Horeb type known to the animists of Galilee.

In 1880 the late Madame Blavatsky made an attempt to revive the esoteric doctrine as known to the Buddhist Teachers of the Himalayan Esoteric school; but the western world was not prepared to follow the discipline. She was able to give some of the secrets in her book called the "Secret Doctrine" and also in the "Voice of the Silence."

The word Occultism was first brought into use by Madame Blavatsky when she started the Theosophical Society in New York in 1875. She came to India with Colonel Olcott in 1879 and started the Theosophist in September 1879 on whose title page the word was used. She with Colonel Olcott visited Ceylon in June 1880 and publicly declared themselves Buddhists taking the "pancha sila", the five precepts. Madame Blavatsky was a thorough going critic of Church christianity and attacked the missionaries for the harm they were causing to Buddhism in Ceylon. Colonel Olcott compiled a Buddhist Catechism which was translated into Sinhalese for the use of Buddhist schools. He warned the Buddhists not to send their children to missionary schools where they were taught dogmas hostile to Buddhism. He advised the Buddhists to publish a series of Buddhist readers to be used in Buddhist schools when he discovered

that the boys were made to read Christian books in Buddhist schools.

Occultism was made popular by the publication of the "Occult World" by A. P. Sinnett which gave an account of the adepts of the Himalayan Brotherhood. European, American and Hindu members of the T. S. in the early days of the Society who wished to study occultism became Buddhists. There appeared in the *Theosophist*, Supplement, October 1883, the following letter, addressed to British Theosophists by the Supreme Chief of the Himalayan Brotherhood, the Maha Chohan, the Guru of the Mahatma K. H. :—

"Perish rather the Theosophical Society with both its hapless Founders than that we, the devoted followers of that spirit incarnate of absolute selfsacrifice, philanthropy, divine kindness, as of all the highest virtues attainable on the earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought for the many etc."

Since the death of Madame Blavatsky in May 1891, the link between the Himalayan Masters and the T. S. gradually weakened, and now the T. S. is no more a vehicle of the Himalayan Masters. The present leaders of the T. S. are not followers of the Masters, and Charles Webster Leadbeater, who denounced Christianity, and became a Buddhist in December 1884, who told the Buddhists of Ceylon that Jesus Christ was myth, is now a Bishop of the Liberal Catholic Church!

The Abhidhamma taught by the Lord Buddha is yet a sealed book to the western world. But we hope that within a few more years the religiously inclined in the Western world will begin seriously to study the psychology of the Abhidhamma. Mrs. Caroline Rhys Davids has published a translation of the Dhammasangani and the Pali Text Society has recently published a translation of the Commentary under the title of "The Expositor"

in two volumes. These two volumes should be carefully studied by those who wish to know the paramattha dhamma of the Blessed One.

The Theosophical Society did its work in popularising the doctrine of Karma in the western world, but to comprehend its complex operations a study of the Abhidhamma is necessary indeed.

The future belongs to the Wisdom Religion of the Buddhas, not to Arabian Semitic animistic theology. The people of India are making rapid progress in self-government. With the development of their power of comprehensiveness and critical faculty it is hoped they will go to the "Teacher of Nirvana and the Law."

We trust that a band of devoted workers who love the Lord Buddha from all countries will come over to India, the land of the Buddhas, and begin work at the hallowed spot at Isipatana (modern Sarnath) Benares, where the Lord proclaimed the Middle Doctrine of Righteousness.

Thirty years from now the great Spiritual awakening will come, India taking the lead in the triumphant march of righteous truth.

FINANCIAL SRI DHARMARAJIKA VIHARA.

Statement of Receipts and Expenses for the month of March, 1922.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Charity Box, Rent			P. Swaries & Co. for		
of Hall etc. ...	18	9 0	Marble Tablet ...	58	0 0
			Conveyance, Candles		
Less Receipts ...	89	13 6	etc. ...	50	6 9
Total	108	6 9	Total	108	6 9

ACKNOWLEDGMENT.

We acknowledge with thanks the receipt of Rs. 54/- being donation towards the fund of the Sri Dharmarajika Chaitya Vihara from Dr. Christian F. Melbye and Mrs. Kasen Melbye of Nykobing, Sjøælland, Denmark.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

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THE THRICE SACRED VISAKHA MAHA PUJA.

The anniversary of the thrice sacred Maha Pujā of the Birth, Enlightenment and Parinirvāna of the Lord Buddha, Śākya Muni, fell on the last full moon day, May tenth. Four asankheyyas and a hundred thousand kalpās ago the Brahman Sumedha was born in North India, when the Buddha Dipamkara was preaching the Dhamma for the welfare of human and celestial beings. The young Brahman having given away all his ancestral inheritance went forth as a homeless ascetic, and having entered the Himalayas began to live the holy life of a Rishi. He by the practice of Dhyana yoga attained to the higher condition of abhiññā. One day when the Buddha Dipamkara was visiting the city of Rāmagrāma, the ascetic Sumedha came to the city, and seeing the whole city busy in decorating the streets, asked them why they were doing so. And he was told that the Holy One, the

Buddha, the great Deliverer was to visit the city, and on His account they were decorating the streets. The holy ascetic when he heard the word Buddha, his heart was thrilled with joy and he asked them to give him a share of the work they were doing. The people knowing that the ascetic was able to work wonders gave him a bit of the hard work hoping that he would finish it quickly. The ascetic Sumedha thereupon thought that he could finish the work in no time by mere effort of his yoga power, but he resolved to work as ordinary people did; before he could finish the job, he saw that the Buddha was approaching, and he thought that it would be better for him to offer his whole body to the Buddha which he did immediately by prostrating himself length wise and waited for the Lord. The Buddha Dipamkara approached the ascetic and looked to his future, and He saw that ages hence he could be a sammāsam Buddha and save countless millions of celestial and human beings leading them to Nibbāna. The Buddha thereupon taking a handful of flowers, in the presence of the people spoke words of praise of the ascetic Sumedha, and declared that after four asankheyya and 100,000 kalpas hence he would become a Buddha, and that He would be born in the family of the Sakyas, and that His father will be Rājah Siddhodana, and that his mother will be the Devi Mahāmāyā, and that His two chief disciples will be Sariputra and Maha Moggallāna, and that His body attendant will be the great Ananda, and that His two chief female disciples will be Khemā and Uppalavannā, and that His Bodhi will be the Asvattha Tree. Having made the prognostication He strew the flowers over the body. The ascetic in that

moment could have entered Nirvāna by attaining the condition of Arhatship, but he resolved to renounce the eternal bliss and save the world by plunging into the ocean of samsāra. From that life to his last incarnation as the Prince Vessantara, the ascetic Sumedha had to be reborn countless million times in order to fulfil the ten pāramitās of absolute charity, pure conduct, renunciation, acquisition of perfect wisdom, persevering energy, truthfulness, forgiving patience, undaunted will power to accomplish the desired object, loving kindness to all living beings, and contented indifference. His wish was fulfilled when he appeared as Vessantara in that he had reached the goal of his desires. From that time forward the Bodhisat lived in the Tusita heaven, waiting for the time when he was to take birth in the womb of devi Mahāmayā.

Two thousand five hundred forty six years ago the devas of the ten thousand worlds approached the Bodhisat and made the request that the time has come for him to be born among human beings and to save them from misery. The deva Bodhisat thereupon looked to the five auspicious signs, and seeing that everything was favourable, consciously left the Tusita heaven and was conceived in the immaculate womb of devi Mahāmayā. That day was a day of glory, and the devas sang joyous hymns and the four maharaja devas from that moment became guards to protect the holy mother. He was conceived on the fullmoon day of Asalhi (July) and ten months after, on the fullmoon day of Visākha, devi Mahāmayā gave birth to the future Buddha in the *sala* garden of Lumbini, between Kapilavastu and Devadaha. Again the devas sang and ten thousand world systems were bathed in a

radiance of glory. In the Suttanipāta, Nalaka sutta, we read :

The Rishi Asita by his divine eye saw in the celestial mansions the devas (angels) singing and waving their garments, and he inquired the cause of their rejoicing, and he was told that the Bodhisatva, the excellent pearl, the incomparable one, is born for the good and for the blessing in the world of men, in the city of the Sākya in the county of Lumbini. The Rishi Asita thereupon called at the palace of the Rajah Suddhodana, and wished to see the royal babe. The story of the birth of the prince Siddhartha is beautifully told by the late Sir Edwin Arnold in his "Light of Asia".

In the Brahmanical Purānas the history of the Sakya family is given, and the Rajah Suddhodana's descent is traced to the "Mahavansa," the royal line of Ikshvaku, of the solar dynasty, who claimed kinship with the Sun-god. The Sakyas were known as *Adityabandhu* of the Gotama gotra. They were the proudest of the Kshatriyas, and did not condescend to show respect to the Brahmans. If the Buddha was an ordinary nobleman's son the Brahminical writers of the Purānas would have emphasised the fact.

The thrice sacred Visakha Mahapujā in the time of Buddhist kings was gloriously celebrated, but to-day India is in darkness, the light of the Tathāgato does not illuminate the land. However the efforts made by the Maha Bodhi Society were successful. Although the Buddhists of Burma and Ceylon were asked to send help, only very few sent donations, and part of it came late. Nevertheless the glorious day was celebrated in Calcutta, Bombay,

Madras, Gaya, Patna by friends who love the life of the Great Saviour.

Dr. Nair, Mr. Natesan, Mr. Jhabwalla of Bombay held the festival in Bombay with the help of their friends; Mr. Lakshmi Narasu and Mr. Singaravelu Chetty of Madras held the celebration at Perambur and South Beach road; Mr. S. C. Mookerjee, Bar-at-Law, Rai Bahadur Purnendu Narayan Sinha and others held the celebration at Patna; at Gaya Mr. R. K. Nandakeolyar, Bar-at-law, invited his friends and addressed them on the life of the Lord Buddha; at Calcutta, at the two Viharas, the Dharmarājika and the Dharmankura, were decorated and the feast was held joyously. Bhikkhu Dharmasri on behalf of the Maha Bodhi Society went to Buddhagaya and lighted candles, etc.

Kapilavastu is in the hands of non-Buddhists; Buddhagaya is in the hand of a Saivite landowner, an enemy of Buddhists; Kusināra is in charge of an Arakanese Buddhist monk, who lives alone in that distant place, 24 miles from the city of Gorakhpur. India, the land of the Buddhas, her children know more of Allah, Muhammad, Jesus, Moses, Daniel than of the Great Lord Buddha, who made the greatest historic renunciation for the welfare of the millions. India lost two precious gems a thousand years ago—her independence and her national religion. For a thousand years her children have continued to decline without the elevating Dharma, which brings happiness to all living beings.

We trust that India's ungrateful children, whose ancestors were Buddhists, will return to the fold of the Lord Buddha, and again make an effort to restore the lost

religion to her. It is the Tathāgata that can help India, He is the Spiritual Sun that can give light to those walking in darkness. India's children for a thousand years have lost the history of the glorious past. They know little of the past illuminating history of India. The modern Indian does not go beyond the history of the Moslem period, and to him religious history of India begins with the Malabar Brahman, Sankara, who, it is alleged, destroyed Buddhism.

BUDDHIST SHRINES IN INDIA.

The sacred sites associated with the life of our Lord Buddha are Lumbini near Kapilavastu, Buddhagaya, Isipatana in Benares, Sravasti, the eighteen viharas, the Gijjakuta, Vebhara, Isigili hills in Rājagriha, the Nālandā vihara, the Valukarāma in Vesali, Kusināra, the Vihara in Pātaliputra, Srāvasti, Sankassa, Sāketa, in Kosala, the Ghositaramā in Kosambi, the Gaggara vihara in Champa, now Bhagalpur, Ayujjha, Payaga, Gayasirsa in Gaya, and Nigroda Vihāra in Kapilavastu.

The sacred sites at Sanchi, Ajanta, Puspapura, Kashmir, Gandhahar, Taxila, Dantapura, Conjeveram, Pataliputra were associated with the lives of the great Arhats who lived after the parinirvāna of the Lord Buddha. After the conversion of Kanisha to Buddhism certain sites in the Panjab, and beyond became consecrated ground. Western countries lying beyond Taxila came under banner of the Tathāgata after the conversion of Kanisha. In the time of Asoka the Arhat Bhikkhus went as far as Egypt,

Syria and the Ionian lands. Persia had Buddhism until it was driven out by the Zoroastrian king Gushtasp and his son Isfendiyad. Alberuni says that "in former times Khurasan, Persis, Irak, Mosul, the country up to the frontier of Syria was Buddhistic, but then Zarathustra went forth from Adharbarjan and preached Magism in Balkh. His doctrine came into favour with king Gushtasp, and his son Isfendiyad spread the new faith both in the East and West both by force and by treaties. The succeeding kings made their religion (*i.e.* Zoroastrianism) the obligatory state religion for Persis and Irak. In consequence the Buddhists were banished from these countries, and had to emigrate to countries east of Balkh. p. 21 Alberuni's India.

It is said that Sankara, the Malabar Brahman outcasted from his own native land, came over to Nerbada and became a pupil of a certain Brahman teacher, and that after he had learnt the Advaita philosophy, went forth to destroy the sects of religionists who were opposed to Vedanta. Curiously we don't find evidence from any Buddhist source that there was such a great controvertialist in the seventh century. Fa-hian does not say anything of the persecutions directed by the Brahmans against the Buddhists, neither does the great Hwen Thsang say anything about Sankara. He only mentions that king Sasanka came to Magadha and destroyed the sacred Bodhi Tree at Buddhagaya. I'tsing stayed thirteen years in India, but says nothing about Sankara's persecutions and in the beginning of the eleventh century of the Christian era, we find Buddhist pandits going to Tibet from Kasmir, Magadha and Bengal to preach the religion. Dipamkara

Srijhana of Vikrampur, in Gaur lived in the beginning of the 11th century, and we find then Buddhism flourishing in Magadha in its pure form. The great Sthavira went to Tibet to reform Tibetan Buddhism and died there after having done very useful literary and religious work. He does not say anything about Sankara's persecutions. Neither do we find that Sankara's guru, nor his parama-guru Gaudapāda were against Buddhism. Not in any land in the Gangetic valley was there any kind of opposition shown to Buddhism by the native born Brahmans. It was left to a Malabar Brahman, an outcast, because it is said that Sankara had no legitimate father, and that his mother was a fallen woman, to wage war with the the Buddhists, whose knowledge of Buddhism is all wrong, and the information given in the "sarvadarsana-sangraha" by Madhavacharya is quite incorrect.

In the beginning of the eleventh century Buddhism in Magadha as we find from the writings of Atisa was flourishing, but corruptions were visible, because of the Tantric rites being introduced to Buddhism. Sthavira Ratnākara bidding farewell to the Tibetan monks who came down from Tibet to escort Srijñāna Dipamkara, says, "in the absence of Atisa, no other Pandit would be able to preserve the moral discipline of the monks here. India is the fountain head of the religion of Buddha." *Journal of the Buddhist Text Society* Vol. I, p. 22. Further on Sthavira Ratnakara says. "In his absence many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turuskas (Musulmans) are invading India, and I am much concerned at heart. They and the people at large looked upon his departure as the

sign of the downfall of Buddhism in India." *ibid.* p. 24.

Buddhism was destroyed by the invading Muhammadans, and all the sacred sites belonging to the Buddhists were annexed by them. Buddhagaya was under the Muhammadan ruler, until the mouzas Mastipur Taradih were given over in the 18th century to the saivite faqir, Lalgir, by Alamgir. It was from a Muhammadan that the saivites received Buddhagaya. It has never before been a Saivite shrine.

BUDDHISM AND THEOSOPHY.

According to the official declaration of the Theosophical Society, "Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide its evolution. It illuminates the scriptures and doctrines of religions by unveiling their hidden meaning."

It has always been stated that the Theosophical Society as now known, with Universal Brotherhood as its principal object, was founded at New York in 1875. But the records show clearly that what was then formed was little more than a "miracle club", and the idea of brotherhood was not even mooted. Madame H. P. Blavatsky, a Russian lady of noble birth, was then engaged there on her first great work entitled "Isis Unveiled: A Master-Key to the Mysteries of ancient and Modern Science and Theosophy". The work created

an immense sensation, not only for the phenomenal erudition exhibited ; but still more on account of the fearless challenge to Christendom.

"Our work," says the Preface, "is a plea for the recognition of the anciently universal Wisdom-Religion"; and the second volume on "Religion" was "in particular directed against theological Christianity, the chief opponent of free thought...we cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican."

Having completed this work, Madame Blavatsky and her colleague and pupil Colonel Olcott of the U. S. Army, went to India in 1879, where she founded the "Theosophist" and organised the Society as "The Theosophical Society or Universal Brotherhood". The constitution was settled at Benares, and published in the "Theosophist" for April 1880, with a clause repudiating "all interference with Governmental relations of any nation or community." Headquarters were subsequently established at Adyar, Madras. Universal Brotherhood was defined as based on the "Thou art That" of the Upanishads, and therefore "irrespective of race, creed, sex, caste or colour."

It will at once be seen that the inspiration of this constitution was essentially Buddhistic. In fact, the Maha Chohan (chief of the Trans-Himalayan Masters who taught Madame Blavatsky) wrote in 1881: "Buddhism, stripped of its superstitions, is eternal truth.....even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.....That we—the devoted followers of the spirit incarnate of absolute self-sacrifice.....Gautama

Buddha—should ever allow the T. S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.” This was in reply to a request by Messrs. Sinnett and Hume at Simla to form an “Eclectic Society” for studying occult phenomena.

And although Madame Blavatsky worked specially for unity and a common platform for all religions, she and Colonel Olcott publicly took Pansil at Galle in 1880, and went to England on a successful mission to the Government in 1884 on behalf of the Ceylon Buddhists to redress certain wrongs.

Unfortunately this work for Indian unity was defeated by certain Scottish missionaries of Madras, who, in conjunction with the London Society for Psychical Research, formulated an elaborate attack on Madame Blavatsky’s bona fides. She wished to bring an action for libel, but the Council at Adyar lacked faith and declined to support her. This failure was India’s loss and the missionaries’ gain, for, after being called by her Masters to a brief conference in the Chumbi Valley, Tibet, she was sent by them to England and never returned. In 1890, when a similar libel was published by the New York Sun, Mr. Judge, the president of the American T. S. at once brought an action on Madame Blavatsky’s behalf and exacted a full and unqualified apology.

How important the principle of unity is, especially for India with her myriad divisions of race, caste and creed, is well shown in the words of Sir J. C. Bose, the great Bengal scientist: “India through her habit of mind is peculiarly fitted to realise the idea of unity, and to see

in the phenomenal world an orderly universe.....Her great thinkers, the Rishis, always stood for freedom of intellect.....for to them knowledge and religion are one.”

Before leaving India Madame Blavatsky had already begun her second great work, “The Secret Doctrine : The Synthesis of Science, Religion and Philosophy”, in which two of the Trans-Himalayan Masters collaborated with her. The preface states that only some fragments of the fundamental tenets are given. The aim of the work is “to assign to man his rightful place in the scheme of the universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring.” It gave an entirely new view of evolution, notably reversing the Darwinian theory that man descended from the ape, and asserting his divine origin and destiny.

If Sir J. C. Bose had to wait 20 years for the Royal Society to recognise his wonderful discoveries about the sensitivity of plants, it is scarcely surprising that “The Secret Doctrine” is still ignored. Although written in English for the West, it is far more comprehensible to an Oriental mind. In it H. P. Blavatsky gives from the secret records the fact that the Aryan race is over a million years old and is destined to outlast all others.

Indians, whose sacred records deal with yugas and cycles of enormous duration and antiquity, will appreciate the significance of this effort for unity, and the giving out of important teachings at the end of the first 5000 years of the Kali Yuga, and 2500 years after the Lord Buddha had made a similar effort for India.

Among other works written by Madame Blavatsky in London the most notable was a selection of verses from the Tibetan Book of the Golden Precepts, entitled "The Voice of the Silence." In this was given the esoteric meaning of Nirmanakaya: i.e., one who renounces Nirvana in order to remain and help humanity. H. P. B. there states that "Gautama Buddha with certain of his Arhats, is such a Nirmanakaya, higher than whom, on account of the great renunciation and sacrifice to mankind, there is none known."

Shortly after this, in 1891, H. P. B. was withdrawn from earth life owing to the same lack of solidarity and support as in India. This soon became manifest in the T. S. when Mrs. Besant brought charges of fraud against Mr. Judge, who had built up a large society in America. The society was disrupted over the principle of brotherhood and under Mrs. Besant is being steered towards Rome by means of an anomalous body called the "Liberal Catholic Church." In India it is also largely involved in political and social matters on almost exclusively Hindu lines.

Mrs. Besant did not visit India until $2\frac{1}{2}$ years after H. P. B.'s death, when she attended the Adyar Convention in December 1893. She declared herself an orthodox Hindu, and Indian Theosophists followed her blindly. Bathing in the Ganges, and the observance of orthodox Hindu rites became part and parcel of the duties of Theosophical converts. Under the same influence the disgraceful and unbrotherly charges against Judge were soon formulated, and were supported by Col. Olcott who had succumbed to the Besant spell. Judge's health gave way,

and he died early in 1890, Mrs. K. A. Tingley, an American psychic, becoming his successor. She organised a world tour in the autumn, but India was already under Mrs. Besant's influence, and Mrs. Tingley found no support there. In February 1907 Col. Olcott died, and Mrs. Besant succeeded him as President. At this time she had transferred her allegiance to C. W. Leadbeater, a so-called "Bishop" of the Liberal Catholic Church, and brought him to the front as occult adviser to the T. S. Leadbeater had previously been a professed Buddhist, and took the five precepts in 1884. He then preached against Christianity in Ceylon until 1890, when he returned to England, but revelations concerning his moral character obliged him to leave again, and he is now in Australia under similar imputations.

It is evident that the T. S. no longer represents H. P. Blavatsky's work, and that the Masters have long since abandoned it to its fate. When Indian Theosophists are better informed they must see this and have nothing more to do with it. "Bishop" Leadbeater's Theosophy is a psychic travesty and a Roman Catholic camouflage. It is degenerating into a Christian sect with a Hindu youth as its new Jesus. Surviving members of the old T. S. who knew H. P. B. deplore the decline and final disregard of the pure morality she advocated. There are still clean-minded altruistic people in the T. S. who desire that the pure Trans-Himalayan teachings should be revived. But it would seem as if no real scholars and mystics are left in it, but only dabblers in psychism who mislead many.

In a word, Theosophy has become a misnomer, for

the word was originally Greek for Divine Wisdom. But the Sanskrit name for the Wisdom—Religion is Bodhi-dharma which is understood throughout the East. It is that archaic doctrine, Esoteric Buddhism, of which the Trans-Himalayan Masters are the custodians for the human race.

THE BODHI-DHARMA OR WISDOM RELIGION

PREAMBLE :

The Venerable the Anagarika Dharmapala has asked me to contribute a series of articles for which I have chosen the above title, and by way of preface I will state—as briefly as is compatible with what is necessary—the nature of my connection with the late Madame H. P. Blavatsky : For it is as her pupil, and as the exponent of what she alone taught, that I wish to address the readers of this Journal.

I joined the Theosophical Society in 1885 and was initiated into membership (with signs and pass words under the rules then in force) by Mr. Mohini M. Chatterji, at that time in London, and Mr. A. P. Sinnett, at the latter's London home. I then became a member of the London Lodge, of which Mr. Sinnett was the president. But shortly afterwards I was compelled to resign my membership when Madame Blavatsky (of whom I shall hereafter write as H. P. B.) came to England in 1887 in consequence of a notice sent, at that time, to the members of his Lodge, by Mr. Sinnett, suggesting that they could not remain in it if they joined the contemplated "Blavatsky"

Lodge. This led to a number of the members, including myself, resigning from the former and joining the latter Lodge and to my becoming personally acquainted (I had written to her some years previously) with the wonderful woman whose teachings have so profoundly influenced my life. I may truly call her my "spiritual" mother and guide, for to her I owe the most precious gift which can be bestowed upon any mortal, the knowledge of the path which leads to immortality; the knowledge of that "Wisdom Religion" which is as old as humanity and from which all exoteric creeds and religions have sprung.

I first met H.P.B., then, in 1887, and remained under her guidance and tuition until the death of her suffering, worn-out body, in 1891. I was the fifth applicant to join the "Eastern (or 'Esoteric') School of Theosophy" in 1888, and was one of the first to whom H. P. B. gave the opportunity of joining the "Inner Group" of that School, in 1890. This "Inner Group" consisted of six men and six women, her personal pupils; and as we formed the council of the E. S. T. most things came to my knowledge concerning the inner working of the T. S. and E. S. T.—both before and after H. P. B.'s death—some of which have never been openly spoken of, though the whirligig of time has brought many hidden things to light since those early days.

When the Theosophical Society was disrupted in 1894/5 by Mrs. Besant's attack on Mr. W. Q. Judge, President of the American Section, I was one of those who followed the latter, for the simple reason that the action of Mrs. Besant and her friends violated the cardinal principle of Brotherhood for which the T. S. then stood. On

Mr. Judge's death in 1896, I was among those English members cabled for to attend the convention at New York when Mrs. Tingley was introduced to the E. S. T. Council as Mr. Judge's successor. She then asked me to accompany her on the tour round the world which passed through India in the winter of that year. Subsequently, in 1899, I and many others left Mrs. Tingley's Society on discovering that she was departing as far from H. P. B.'s original teachings as, on her side, Mrs. Besant was. To neither of these organisations was I, therefore, able to belong. Neither of their leaders inspired me with any confidence, as both were introducing ideas completely foreign to those promulgated by H. P. B. while professing to be carrying on her work. An important instrument, which neither of them scrupled to use for this purpose, was the Esoteric School which, owing to the pledge of secrecy, could be, and was so used without the knowledge of the T. S. and outsiders.

So it came about that at the close of the century I found myself unable to carry on any public Theosophical work without becoming involved with one or other of these two societies (though I was more than once asked to form another one myself). I had, therefore, to content myself with private work and propaganda of H. P. B.'s teachings, then already relegated to the background—and with the "Secret Doctrine" to be found only on dusty bookshelves—in Mrs. Besant's Society: For she, like the Athenians, sought ever something "new"; a practice which, it may be added, she shows no signs of abandoning. My students were not confined only to England, but comprised others of different nationalities and shortly

before the Great War I left England with my family for good, carrying on my work as before, first in France and later in Italy. Associated with me in this work have always been my only surviving son—brought up on these teachings—and Mr. Basil Crump, a barrister who joined the T. S. and E. S. T. shortly after H. P. B.'s death. He was compelled to retire in 1912, from an eleven year's Editorship of the London *Law Times*, on account of a nervous breakdown through over work. He took an active part in the struggle for the principle of Brotherhood in 1894/5, subsequently leaving Mrs. Tingley's organisation at the same time that I and many others did.

At last, in 1918, I was able to realise a long and deeply-cherished intention, should the way ever open out, to go to India for the remainder of my life-work. I had always—even when quite young—looked upon India as the true and only home of spirituality; as it is the home of those "Great Teachers of the Snowy Range" who sent H. P. B. as their messenger to the West. As she herself wrote in 1886—in the December number of the *Path* (the official organ of the American Section):—"Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my MASTER." Needless to add, these 'radical reforms' were not carried out; and H. P. B. once more raised her warning voice, in the first number of the English *Vahan*:—"We say to-

day to all:—‘If you would really help the noble cause—you must do so now; *for a few years more and your, as well as our efforts will be in vain*’... We are in the very midst of the Egyptain darkness of Kali-Yuga—the ‘Black Age,’ the first 5,000 years of which—its dreary first cycle—is preparing to close on the world between 1897/8. Unless we can succeed in placing the T. S. before that date, on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called ‘Failures’ and the cold waves of oblivion will close over its devoted head. Thus will have ingloriously perished the *only* association whose aims, and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept-Reformer—the beautiful dream of a Universal Brotherhood of Man.”

Alas! these words proved only too tragically prophetic, and the T.S., but three short years after the death of its Founder, was rent in twain by mutual quarrels, jealousies and absolutely unbrotherly conduct. *From that hour*, and owing to this failure to carry out in practice the cardinal principle of Brotherhood, *the T.S.* “*failed*”—failed completely *as a living, spiritual Force* in the world. Subsequent history but conclusively proves the truth of my assertion: For had the Society successfully accomplished its mission in the world, the Great War would not have been possible, and the whole fate of humanity would have been changed. The fact that H. P. B. herself, not long before her death, foresaw, with prophetic insight, the future; foresaw the world-ruin and desolation which must inevitably follow upon the rejection of true Theosophy, is clearly proved by

her fine concluding words in an editorial ("Our Cycle and the next") she wrote for the May Number of *Lucifer*, 1889 : "If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generation, there indeed will dawn a day of joy and gladness for all who now suffer and are outcast. For real Theosophy is *Altruism*, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.....But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

And who is there among the more thoughtful and intelligent who will not see in the Great War, the Russian Revolution, and the ever-increasing intensity of the terrible struggle between Capital and Labour, symptoms of the coming cataclysm which H.P.B. here foretells.

When I was in India, in 1896, certain experiences which I was fortunate enough to pass through served but to deepen my already formed conviction that India alone was the true field for lasting and effective work in the cause of "Theosophy"—which is that of the Wisdom-Religion. At that time, however, my own work and duty was still clearly indicated to lie in the West ; and it was not until twenty-two years later that 'the way' did, at last, 'open out.' Soon after our arrival in India, in 1918, following the example of my Teacher, H. P. B., we three took *Pansil* in January 1920. We were so fortunate as to obtain the great privilege of making our public profes-

tion of the precepts binding on the Buddhist laity, at *Buddha-Gaya*, under the *sacred Bodhi-Tree* in the presence of "Yellow-cap" Tibetan Lamas, their chief—Geshé 'Rimpoché' the head lama of the Dongkar Monastery, in the Chumbi valley—performing the ritual. Later, we learnt that we were the first, and only Europeans who had ever taken the Five Precepts at this sacred spot.

This brief explanation of my own position in regard to H. P. B., her teachings and the movement she founded having been made, I can now pass on to the consideration of the intimate connection of her work with the title of these articles. For she is indeed the Resuscitator of the "Bodhi" (Wisdom) of the East, long buried under the accretions of the centuries, weighted by the lethal influences of the Kali Yuga, even in this favoured land.

About the middle of the last century, the Masters of Wisdom—H. P. B.'s Masters—the real Founders of the Theosophical Society, broke the age-long silence in which they had perforce, to shroud Themselves, in order to make another effort to spread the Light of Truth in the minds of men through Their chosen agent. Let it never be forgotten that it is *the highest welfare of humanity* which is ever Their sole motive for making Their existence known—from time to time (and in conformity with cyclic law) throughout the ages—to the world of ordinary, unprogressed humanity, of which They declare Themselves to be the "Elder Brothers." In Their view this "highest welfare" is never of a material, but always of a *spiritual* nature. As one of them, wrote, in 1881, to Mr. A. P. Sinnett:—"The chief object [Brotherhood] of the Theosophical Society is not so much to gratify individual

aspirations as to serve our fellowmen.....for us, poor unknown philanthropists, no fact of either of these sciences [physics and metaphysics] is interesting except in the degree of its potentiality of moral results, and the ratio of its usefulness to mankind." Again, in another letter of reproof and advice written about this period to the then Honorary Secretary of the London Lodge, the same Master writes:—"Your ways of initiation are a standing insult to every regular Chela, and have provoked the displeasure of their Masters. It is sacred thing with us, why should it be otherwise with you?.....The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide can be checked.....The pendulum has swung from the extreme of blind faith towards the extreme of materialistic scepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only?....." [Extracts from my own copy of the letter, A. L. C.]

But these noble and inspiring words fell on deaf ears. Inherent weakness within, combined with "the fatal influence of the Kali Yug" without ("a thousandfold more powerful in the West than it is in the East, as H. P. B.

writes)—proved too strong for the members of this pioneer Lodge. The quarrels and jealousies which soon afterwards divided it were but too typical of the greater dissensions which eventually wrecked the parent society in 1895.

ALICE LEIGHTON CLEATHER.

(*To be continued*).

LUMBINI RESTORATION SCHEME.—(Contd.)

V. A. Smith in his edicts of Asoka renders the above commemorative Terai Pillar Inscription, into English thus :—1 The Rummindei Inscription—commemoration of Asoka's visit to the Birthplace of Buddha Sākyamuni. 'His Sacred and Gracious Majesty the King when he had been consecrated twenty years, having come in person, did reverence, because 'Here Buddha was born, the Sakya Sage,' a great stone-railing was prepared and a stone-pillar was erected. Because 'Here the Buddha was born', the village of Lumbini was made free of (religious) cesses and declared entitled to the eighth share (of the produce due to crown)'. Smith commentary on the inscription goes thus :—

'The inscription is absolutely perfect and every letter is eligible with certainty.' It is evident from the above Inscription and canonical books that Emperor Asoka was on a state progress to the northern part of his dominions. He was on a *dhammayātrā* or 'a pious tour' which was one of the missions of his life as a Buddhist—as a king in accordance with a practice, which he lucidly states in his 8th Rock Edict and had determined to follow. Asoka under the personal guidance of his preceptor Sthavira Upagupta had personally gone to the Lumbini Park to see the exact traditional site where the Lord was born, and had erected the costly pillar to commemorate his visit to one of the four holiest shrines of Buddhism, had

freed it from religious cesses, and has declared it entitled to one-eighth share of the produce of the village due to the Crown. It is also clear from the form of the inscription that Asoka had used the very words of his preceptor, 'Here the venerable one was born', in the inscription and had gone to the various places whereat Buddha had resided, commencing with the Lumbini Park with the sole idea of honouring them and marking them out for future generations. It's this identical tour that had formed a basis for the interesting description in the *Divyâvadâna* (by Cowell and Neil, 389 pp.) already described above, 'The memory of this particular tour is preserved in the *Asokâvadâna* romance in the 21st regnal year (ab. 249 B.C.) which relates that Asoka first visited the Lumbini Park under the guidance of his preceptor Sthavira Upagupta.'

This Lumbini Park is now about 6 miles north-east of Kapilavastu (now the Paderia village) in the Nepâlese Terai that is, a few miles from the north-east corner of the British district of Basti in the Gorakhpur district. The Park is now marked by a still existing inscribed stone-pillar (referred to above) erected by Asoka.

Below given are the Reports of exploration work done by archaeological scholars, which give important details about the Lumbini site :—

We read in the Monograph on Buddha Sakya Muni's Birth-place by Dr. A. Fuhrer, Ph.D., Archæological Surveyor, North-Western Province and Oudh (1897). The preface goes thus :— On the 12th May and the 29th June 1896, Dr. Fuhrer was allowed, through Col. H. Wylie, C.S.I., British Resident at the Court of Katmandu, Nepal, to explore the ruins near Nigliva as far as Bhagavanpur. Herr Hofrat, Dr. Geo. Buhler, C.I.E., Professor, Oriental language (Vienna) in September 1896 could collect Rs. 800 therefor ; on which the Nepal Government expressed the intention of itself undertaking the excavation operations amongst the ruins. Dr. Fuhrer is to suggest and advise, under the then governor of Palpa's permission, the Rummindei Pillar only was excavated. Owing to famine the conducting of

excavations in a scientific and systematic manner which are sure to furnish us with documents and monuments of not only the 3rd century B. C. but of a much earlier period extending to the 5th or 6th century B.C. Dr. Fuhrer, in his description of the Lumbini Grove, writes :—.....There was a stupa, where Sakra received Him (the future Buddha, 4 stupas where the quarter gods stood. At the village Paderiya, just 2 miles north of the Nepalese Tahsil-town, Bhagawanpur in Zillah Bertane and 13 miles south-east of Niglivâ, is Asoka's Lumbini Pillar. No taxes are paid for the whole site. Nepalese officials call Lumbini the sthan (place) of Rupâ Devi. A Hindu erected a temple and set a life-size image of Mâyâ Devi, giving birth standing. Free application of oil and *sindur* has dismarked it. Latest visitors remark that the image is being disfigured due to the misconception of the Hindu Paharies who dwell there (a grievance which if remedied now, will place the Buddhist people in Nepal and abroad under a deep obligation to the Gurkha Government of Nepâl). Beside it, is the *Tilâr Naddi* or the oil river. As the Lumbini Garden, the modern Rummindei, lies just about 18 miles north of the Bridgmanagunj Station on B. & N. W. Rly., the last 6 miles of which are in the Nepalese territory, it is quite certain that this sacred spot will soon become again a favourite place of pilgrimage for all Buddhists as of yore....."

Babu Purna Chandra Mukerjee in his "Report on a Tour of Exploration of the antiquities in the Terai, Nepal," the Region of Kapila Vastu during March-April, 1899 (vide No. XXVI Pt. I of the Imperial Series (Archaeological Survey of India) writes :—

The Rummindei mound which unquestionably represents the Lumbini Garden, the traditional birth place of Gautama Buddha is worthy of detailed survey and thorough exploration. The mound is a compact manageable mass of ruins and seems to include all the 8 stupas mentioned by Hiouen Tsang as well as a fine temple partially exposed by Mr. Mukherjee. Since the forests are all reserved by the Nepal Government, no body

being allowed to cut even fuel, they are full of wild animals which generally intrude upon neighbouring villages. Dr. Fuhrer went from Niglivâ to Rummindei where another Priyadasin lât has b'n discovered, an (referred to above) ; and an inscription about 3 feet below surface, had been opened by the NepaleseIn '98 Dr. Fuhrer was again deputed to the Terai to assist the Nepâl Government with advice and suggestions as regards the best course to be followed in the excavation of the sites of Kapila vastu, for which the Durbar had sanctioned a sum of Rs. 2,000. Of last year's grant of Rs. 2,000 there was a saving of Rs. 800. This year's sanction was Rs. 2,000 and so Rs. 2,800 granted by the Durbar of which only Rs. 300 were expended. And I understand that there is about Rs. 2,500 still available for next year's work without the necessity of further grant.

Rummindei is about 6 miles north-east of Dulha house (an Englishman's) and Boundary Pillar No. 35 and about 2 miles north of Bhagavanpur which is the headquarters of the Nepalese Tahsil. About a mile north of Parania (?) is a very high ground extending east to west for about 2 furlongs and about 1 furlong north to south. It represents undoubtedly the site of an ancient town. There are some tanks on the western and southern sides. About 500 feet on the north of the site and beyond a long tank which is now dry, is another rectangular plot of elevated ground, about 300' x 400' which appears to have once been surrounded by a wide ditch and access to which was had from the southeast. *This* is the sacred site of Rummindei who is known throughout the Terai, as a local goddess of some celebrity. The Paharis call her Rupa-dei.

It is very important to note the latest records by pilgrims from some parts of Asia. We find an ample view of the condition in the Rummindei site as illustrated in the Japanese Pilgrims' Note on India, Ceylon, Burma and Siam' prepared by the Rev. Takudo Kuruma, the Secretary of the Young Men's Buddhist Association and the Abbot of Banryuji, Tokyo, Japan (1916). It gives many views of the holy site. The Introductory

pages run thus :—In Dec. 1911 the Right Rev. Mokusen Hioki was appointed a Japanese representative of all sects of Buddhists of Japan to visit all the sacred places. He had a party of pilgrims accompanying him. In the description on Lumbini we read :—(1) The party left Kasia (Kusinagara or Kusinârâ) for Tahsil Deoria Station. There they took a train, and at noon on the next day, they got out at Nowgal, 18 miles from Rummindei. They slept two nights at Englishmen's. Early morning, they started on a visit to Lumbini garden on 2 bull-carts. *How distressing a journey to this memorable sacred spot was, can be easily imagined. Unlike the other sacred sites, it lies in the territory of Nepâl, where there is scarcely a passable road for the passenger who undertakes a journey there on a horse-cab, a bull-cart or any other vehicles.* Besides the wretched condition of the road, what made the party feel uneasy on this occasion was apprehension whether or not they would be allowed into that mysterious land. They came up to a watch-house, where a dozen guns were placed in a row and a man looking like a constable was standing on guard and they told him they were on the road to Lumbini. When he gave them permission to pass, they felt quite relieved as if from a heavy burden. By and by they reached Lumbini which forms a small hill, on which they found a pillar erected by Asoka, a temple dedicated to the memory of Máýá, the Buddha's mother, a ruined temple, a pond, a Bodhi tree and so on. After spending some time more in this memorable place, in meditation and enjoying the grand view of the Himalayan range which extends north of the spot. They left and reached at Mr. Reaket's where they put up the night. Next day they took train at Nowgal, got out at the Gonda Station for Balrampur." Later on we made an personal enquiry into the present condition of the place with learned Buddhists from Chittagong, Ceylon, Japan and China. All complained of the neglected condition of the holy site. It was only in the cold season of 1920 that a friend of mine, Mr. Sniuk Tan, a Buddhist student from China, visited Lumbini, undergoing the same measure of troubles. I am further informed

that he had to bribe the sentry on guard there. So much for the corrupt state into which the guard has fallen.

In the same season I got personal intimation from Rev. S. Wan Hue, a Buddhist research scholar from the Peking Government, specially deputed by the Peking Buddhist Lecturing Society that he, on behalf of all Asiatic and European scholars, of the Buddhist religion, and assisted by a Nepalese representative, had a personal interview with the Private Secretary to H. E. the Prime Minister of Nepal. When the latter was in Calcutta, to inquire whether a Dharmasālā (Rest-house) for pilgrims can be built in the Lumbini site. The reply as given, before is that the Nepal Government itself is going to build one, that is, the proposal is under consideration. This was the very reply given to the Rev. Anagarika Dharmapala, General Secretary to the Maha Bodhi Society, Calcutta, when he conscious of the many avoidable difficulties to which a Buddhist pilgrim is victimised, when visiting the first holiest place in the history of Buddhism, wrote to Lt.-Col. W. F. O'Connor, the British Resident to the Nepal Durbar in 1917 asking him to be kind enough to get permission from the latter for setting up *adharmasālā*. For years from 1898 to 1920 there has been no activity on the part of the Gurkha Government of Nepal, by way of completing the archaeological research work in the Nepalese Terai and itself restoring the ruined site or allowing the Indian people to erect a dharmasālā. All archaeological scholars emphasise the fact that there is still a great field for research work. The Gurkha Government should in my humble opinion, either appoint European archaeologists for advice and suggestions or have Nepalese students of Buddhist Archaeology, well ground in the history of Buddhism. For the Government is overlooking the important advice of archaeological advisers scholars like Dr. H. A. Oldfield in his sketches from Nepal freely criticise the unconservative policy of the said Government in the following words:—"The Nepalese don't want to clear the jungle for fear of invasion: Therefore, I humbly advise the Government of Nepal to purge itself of

expert foreign criticisms and to remedy a great grievance by allowing the restoration of decadent Buddhist holy sites and the exploration of ancient relics which are lying uncared for and in an unsafe condition. An enlightened Government with a conservative policy, as is the case with the other Indian states, should look down upon both Hindu and Buddhist interests with an equal spirit of religious toleration as far-sighted, tolerant rulers of India and Nepal had done during their reign. The Nepal Government might not be unaware of the benefits rendered by the progressive policy of the British Viceroy of India by inaugurating the pioneer Archaeological Department. Such a wise organisation not only conferred much benefit on the Buddhist world and the Indian people, but evoked a unanimous vote of thanks from the people of India for that enlightened policy. I am confident the conservation of the whole Lumbini site by the Government itself or allowing the Buddhist people to do so according to the requirements, alone will not only enlighten the Buddhist world of the progressive policy of the Government but will evoke a frank and grateful recognition of the benefit rendered from the entire Buddhist world, including Europe and America. All other 3 holiest places connected with the life and teachings have been conserved as far as possible only the first Punya-tirtha is lying in a pitiable condition, with not even a rest house for pilgrims from all parts of the world. Hence the importance of restoring the Lumbini site can better be realised from the frank and important opinion of the pioneer Buddhist Society in India, of the Maha Bodhi Society, of the Rev. Anagarika Dharmapala. This is as follows : "The conservation of Lumbini is a question that often comes before me. How is it possible to acquire Lumbini? The Holy one was born at Lumbini and there He later preached the Dhamma. The place on which the Asoka pillar stands is holy ground. This is the only site which the Buddhists find difficult to visit. Forty thousand Mahomedans yearly visit Mecca. What hardships have they to endure?" It is necessary to have the site cleared, a *dharmasala* or rest-house erected

for pilgrims and a *Bhikkhu* placed there for the guidance of them. It will be necessary also to erect a vihara with a Buddha image installed therein. The whole of the Lumbini site should be set apart for the Buddhists, the Nepal Durbar keeping the control thereof. The Durbar should allow the Buddhists to rebuild Lumbini. There were big buildings in the time of Lord Buddha. Jerusalem when under the Turks was free for Christians. They were allowed to build churches etc. Now that the Buddhists have forgotten their holy sites, steps might be taken if necessary to educate the people who go by the name of Buddhists by the publication of a tract full of information on the sacred siteEvery effort should be made to get permission to restore the Lumbini site." The summum-bonum of his writings gives very important advice for the Government to take note of and the people to follow. He has, in those few words, vindicated his just claims most reasonably. The readers might not be unaware of the Society's many restoration and conservation works, also the Buddhist propaganda works in India and abroad. I am of opinion that this article can be freely published in pamphlet form in any languages and circulated amongst all sects of Buddhists in India and abroad for their enlightenment, as the problem in question is a highly important one as it concerns the entire Buddhist world. Below given are a summary of the above technical matters and a proces-verbal of the scheme which should be acted up to by the Nepal Durbar and the Buddhist people :—(1) The unnecessary hedges and ungraceful forest trees which prevent the exploration work, prove hindrances in the reconstruction, or conservation of the Lumbini site are not of a religious character or do not add to the beauty of the Lumbini Park should be cleared. It is no doubt, necessary to conserve, and the Government of Nepal has shown itself to do so, the forest to a reasonable extent as was the case of yore. (2) The roads within the Nepalese territory, which lead to the holy site of Lumbini should be at once cleared and made so metalled as to render it passable for pilgrims on foot, horseback, bull-carts and any other vehicles

(3) The sentry on guard in the Nepal frontier should not take bribes and waste the time of pilgrims by causing unnecessary hindrances. He or any other guard can take note of the pilgrims and see that no unnecessary people, not pilgrims, nor men for the exploration work enter the site. (4) The resthouse or dharmasala for pilgrims which whether built by the Government or the people, should be built on a plot of ground thoroughly explored and proved not to contain any relic. The rest-house should have proper apartments for study, cooking and rest etc. ; bigger one should be allotted for a Bhikkhu, who will reside there. (5) A chaitya built by Asoka, a chaitya already in existence when Asoka visited, a stupa where Sakra received him (when the Lord was born) and 4 stupas where the quarter gods stood, etc., etc. in short the 8 chaityas referred to by Hiouen Tsang the Chinese pilgrim, must be restored with special reference to the holy books. (6) The life-size image of Maya Devi, giving birth to the Buddha standing is being worshipped as Kali, etc. and blood sacrifices offered by the Hindu Pahâris there. The pujâri and the people must be ordered by the Government that they are wrong in their conceptions, there never was a figure of Kali for the last 2500 years and they should not offer blood sacrifices any more to a Buddhist divinity. They should at once discontinue the free use of oil and vermilion on the figure as the latter has been greatly dismarked. (7) The archaeological advisers report that the Rummindei mound, which unquestionably represents the Lumbini Garden, the traditional birth-place of Lord Buddha.

BUDDHISTIC ANTIQUITIES.—(Contd.)

(Imperial Gazetteer Vol. 22, page 294.)

Allahabad V/230-1, Gaz.

A pillar erected by Asoka in the third century B.C., ruined temples and forts, coins, and other memorials of

the past have been found at many places. Detailed information can be found in a booklet lately issued.

We now leave Punjab and go to U. P. and Oudh

Sankisa.—Village in the District and Tehsil of Farrukhabad, United Provinces. The village is also called Sankisa Basantpur, and is chiefly celebrated for the ruins situated in it. These were identified by Cunningham with the site of the capital of the country called Sankasya by Fahian and Kapitha by Hiuen Tsiang. This town was said to be the place at which Gautama Buddha descended from heaven, accompanied Indra and Brahma, the identification depends chiefly on measurements and directions which are not perfectly definite, and its correctness has been doubted. The existing village is perched on a mound of ruins, locally known as "the fort," 41 feet high, with a superficial extent of 1,500 feet by 1,000. A quarter of a mile southwards is another mound, composed of solid brick work, and surmounted by a temple dedicated to Bisari Devi. Near the temple mound Cunningham found the capital of an ancient pillar, bearing an erect figure of an elephant, which he considered to belong to the pillar of Asoka mentioned by the Chinese pilgrims. The latter describe the pillar as surmounted by a lion—a discrepancy explained away by supposing that the trunk had been broken at an early date, and the animal could not be distinguished at a height of 50 feet. Other smaller mounds containing masses of brick work surround those mentioned, and there are the remains of an earthen rampart upwards of $3\frac{1}{2}$ miles in circumference. This place has been very imperfectly explored,

but ancient coins and clay seals bearing the Buddhist confession of faith are frequently found here.

(Imperial Gazetteer of India Vol. XXII, page 59 & 60).

Sarnath.—Ancient remains in the district and tahsil of Benares, United Provinces, about $3\frac{1}{2}$ miles north of Benares City. The most imposing building is a large stone stupa, 93 feet in diameter at the base and 110 feet high above the surrounding ruins, which are themselves 18 feet above the general level of the country. The lower part has eight projecting faces, all but one of which are richly carved; the upper portion is built of bricks and was probably plastered. Half a mile away is another stupa composed of bricks, which is now surmounted by a tower with an inscription recording its ascent by the emperor Humayun. The space between the two stupas is thickly strewn with brick and stone debris. Excavations have shown that these ruins mark the site of a large monastery. In 1905 new inscriptions of Asoka and Kanishka were discovered. A Jain temple now stands close to the stone stupa, and a short distance away is a lake with a Hindu temple on its bank. Sarnath is identified with the Mrigadava or deer-park, in which Gautama Buddha first preached his doctrines, and near which was situated the Isipattana monastery.

(Imperial Gazetteer of India Volume XXII page 109)
Since the above was written the place has been excavated more than once, vide Mr. Oertels monograph on Sarnath where now a museum is constructed which is well worth a visit.

SET MAHEL.

A vast collection of ruins lying partly in the Gonda and partly in the Bharaich District of Oudh, United Provinces. The ruins were examined by General Cunningham, and excavated more completely by Dr. W. Hoey in 1884-5. They include two mounds, the larger of which is known as Mahet and the smaller as Set or Sahet. These cover the remains of an ancient city, with many temples and other buildings. In the course of the excavations a number of interesting sculptures and terracotta figures were found, specimens of which are now in the Provincial museum at Lucknow. A noteworthy inscription, dated in 1176 or 1276 Samvast (A.D. 1119 or 1219), records the survival of Buddhism to that date. For many years it was held that Set Mahet was the site of the ancient city of Sravasti. At the death of Rama, according to the Hindu sacred writings, the northern part of the kingdom of Kosala was ruled by his son, Lava, from this city. Throughout the Buddhist period references to Sravasti are frequent, and Gautama Buddha spent many periods of retreat in the Jetavana garden there. When Fahien visited the place in the fifth century A.D., it was inhabited by only 200 families; and Hiuen Tsiang, a couple of centuries later, found it completely deserted. The recent discoveries of the approximate site of Kapilavastu increased doubts which had been before felt as to the correctness of the identification, and it has now been suggested that Srāvasti must be sought for on the upper-course of the Rapti within Nepal territory. The word Sravasti occurs on the pedestal of an image dug up at Set Mahet; but this fact is not conclusive.

(Imperial Gazetteer of India Vol XXII page 181). The archaeological department has explored it later and many new finds have been discovered.

Dalmaw—in the Rai Bariely District, U. P.

A fort exists which appears to have been built on the ruins of two Buddhistic Stupas.

Im. G. XI/127.

Gorakhpur.—Memorials of the time when Buddhism was the prevailing religion are found in the shape in the ruined brick stupas and monasteries in all parts of the District; but few of these have been excavated. The best known is the stupa near Kasia, and the temple containing a stone figure of the dying Buddha. An inscription dated A.D. 460-1, in the reign of Skanda Gupta, was found on a pillar in the south of the District. A number of copper-plate grants of the last Hindu kings of Kanauj have been dug from time to time.

(Imperial Gazetteer of India Vol. XII page 331 and 334).

We take leave of U. P. and go to Behar. Behar town is supposed to have been the capital of the ancient kingdom of Magadha. The neighbourhood contains interesting Buddhist remains chiefly at Baragaon where numerous mounds bury the ruin of Nalanda (a famous seat of learning in the days of Pal Kings) Giriak and Rajgir.

The remains of an old fort covering 312 acres of ground contain a profusion of Buddhist and Brahmanical buildings which prove the site to be a very old one. Among these may be mentioned the remains of the great Vihara or college of Buddhist learning from which the town has derived its name. VIII/172 I. G.

Patna.—The chief places of archaeological interest

are Rajgir, Maner, Patna City, Bihar and Giriak. The village of Baragaon has been identified as the site of the famous Nalanda monastery and with the neighbouring village or Begampur contains masses of ruins ; at Tetravan and Jagadispur are colossal statues of Buddha, and at Telhara and Islampur the remains of Buddhist monasteries. May other Buddhist remains are of more or less interest.

(Imperial Gazetteer, Vol. XX page 58).

Mr. Tata's endowment has led to the discovery of the Asoka's palace, by Dr. Spooner whose lecture at Simla some years ago on the subject has raised many controversial questions.

Champanan.—(Patna dursim) Im. G. X/139.

There are interesting ruins at Araraj and Kesariya while a fine specimen of an Asoka pillar stands at Lauria Nundangarh and another Asoka pillar known as the Rampurwa pillar, lies prone at Papariya.

Budh Gaya.—(Bodh Gaya).

It was under this tree that Sakyamuni, after many years of search after truth, conquered Mara and attained to Buddhahood, *i.e.* became freed from the circle of rebirths ; and worship consequently centred round the bodhi-tree from the earliest period of Buddhism. King Asoka (third century B.C.) is said to have erected a temple near this only tree, and one of the bas-reliefs of the Bharhut stupa (second century B.C.) gives a representation of the tree and its surroundings as they then were. It shows a pipal-tree with a vedi or stone platform in front, adorned with umbrellas and garlands, and surrounded by some building with arched windows resting on pillars ; while close to it stood a single pillar with a persepopolitan capital

crowned with the figure of an elephant. When the stone pavement of the present temple was dug up during its restoration, foundations of an older building were discovered beneath it, which, in the opinion of General Cunningham, represent the remains of the original temple built by Asoka. The ancient stone railing which now surrounds the temple certainly belongs for the greater part to about the same time as Asoka's reign; and this railing and the bases of some columns which mark the place where Buddha used to take exercise form the only remains now extant of so early a period. The railing is adorned with various sculptures, among which the larger reliefs generally represent events in Buddha's life or his former births. On one of these pillars, which has been removed from the temple precincts to the math of the mahant of Budh Gaya, there is a figure of the Sun-god standing on his chariot drawn by four horses. The only tree stands west of the temple. The present one is certainly not of very great age, but it is evidently an off-shoot of an older tree; and General Cunningham even found portions of the trunk and roots of a pipal tree very deep down below the surface. Under its shadow is the ancient Vajrasana or adamantine throne of Buddha, which may belong to about the same time as the railing, though it contains a mutilated inscription of later date. Its outer faces are covered with Brahmanigeese, alternating with the usual honeysuckle ornament and its upper surface has a geometrical pattern carved upon it. Except for these earlier remains, all the Buddhist sculptures, which have been found in great numbers around the temple, belong to the latest phase of Buddhism in India (A.D. 800 to 1200) and afford a striking

illustration of what that religion had become before its final overthrow by the Muhammadans.

BODHI TREE.

Sir E. Tennet tersely sums up the case thus :—

“Compared with it the oak of Ellerslie is but a sapling and the Conqueror’s oak in Windsor Forest hardly numbers half its years. The Yew trees of Fountains Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full-grown when the Saracens were expelled from Jerusalem; and the cypress of Soma in Lombardy, is said to have been a tree in the time of Julius Caesar; yet, the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would flourish and be green for ever.”

Such a tree must inspire the most careless with a passing feeling of reverence. (The Lost Cities of Ceylon page 58 by Milton).

The present temple was restored in 1881, by the Bengal Government, and in its main features represents the structures as it must have existed a searly as A.D. 635, when the Chinese pilgrim, Hiuen Tsiang, saw it. It consists of a main tower rising to the height of 180 feet in the form of a slender pyramid, which springs from a square platform on the four corners of which are similar towers of smaller size. The outside walls have niches for the reception of statutes, and access to the temple is obtained through an eastern gate supported by pillars, which opens on to an anteroom in front of the sanctum.

At the western wall of the sanctuary is a *vedi* or altar upon which is placed the principal image, a large mediaeval statue representing Buddha seated under the Bodi-tree with various other images on each side. The main figure has been gilded over, and the Hindu custodians of the shrine have marked its forehead with the sectarian mark of the Vaishnavas, in order to represent it as the Buddha incarnation of Vishnu. The worship of this image by Hindus is comparatively recent, and apparently does not date further back than the restoration of the temple in 1881.

The ground floor is about 20 feet below the modern surface level. Scarcely more than one quarter of the old site has been excavated; but, as far as can be judged from the present state of the ruins, the entire area of the main enclosure of the temple has been laid open. It was filled with an enormous amount of smaller shrines, Chaityas, Votive Stupas, and the like, the foundations of which are still extant. South of the temple is an old tank, called *Buddhpokhar*; and north-west, at a place now called Amar Singh's Fort, remains of the ancient monastery of Buddha Gaya have been discovered. Very little of these remains can, however, be seen at present, and here as in other places further excavation on a systematic scale may yield valuable results.

Apart from the temple and its surroundings, the remains near Budh Gaya are scanty. There are none to be found at the spot where, according to tradition, and where Hiuen Tsiang saw a statue representing the scene; but at Bakraur, where some of the pillars of the Budh Gaya railing have been placed inside a small Hindu Math, are the remains of a stupa which marked the site where Buddha once appeared in the shape of an elephant. The so-called Rag bodi cave, where Buddha spent some time before he went down to Nurvilva the present Budh Gaya, is situated on the western slope of the Mora hills, midway between Budh Gaya and Gaya town; and the brick foundations of ancient stupas may be observed from the cave on the hills.

Budh Gaya is now a place of Hindu as well of Buddhist worship; and the Hindu pilgrims who offer *pindas* to their ancestors at the holy shrines of Gaya visit it on the fourth day of their pilgrimage and perform the usual propitiatory ceremonies, the principal Veda being another Pipal tree north of the temple. It cannot now be determined to what age this adoption by the Hindus of a Buddhist site goes back, but it is not improbable that Hindu worship at the place began before the final overthrow of Buddhism, during the sequestered period which preceded that event.

(Imperial Gazetteer Vol. IX pages 43-45).

There has been a good deal of acrimonious litigation about this temple in courts and agitation is going on at the present moment asking the Government to hand over the temple to the Mahabodhi Society. The conversion of the temple into a Hindu temple is much resented by Buddhists whose desire is to restore it to its original condition.

Rajgir.—Ruined town in the Bihar Sub-division of Patna District. It was identified by Dr. Buchanan-Hamilton with Rajagriha, the residence of Buddha and capital of the ancient Magadha; and by General Cunningham with Kusa-nagara-pura ('the town of the Kusagrass'), visited by Hiuen Tsiang and called by him Kiu-she-lo-pu-lo. Rajagriha, meaning "the Royal residence," was also known as Girihraja, "the hill surrounded"; and under this name the capital of Jarasandha, king of Magadha, is mentioned in both the Ramayana and the Mahabharata. It is also described by Fa Hien and Hieun Tsiang, the Chinese pilgrims the latter of whom gives an account of the hot springs found at this place.

South of the ancient town of Rajagriha are found inscriptions on huge slabs of stone, which form a natural pavement. So far as is known, the character have never been deciphered.

(Imperial Gazetteer of India Vol. XXI page 72).

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka*.

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VIEWS OF SOME PROMINENT INDIANS ON BUDDHA GAYA TEMPLE.

MAHATMA GANDHI.

I received your letter in Calcutta. Much as I should like to help you, it is not possible for me to do anything directly at the present moment. The question you raise can be solved in a moment when India comes to her own.

(Sd.) M. K. GANDHI.

SIR P. C. RAY, D.Sc.

I agree in the main with the opinion given by Dr. Rabindra nath Tagore. I think, however, desirable that the Managing Committee of the Temple should include Hindu representatives.

(Sd.) P. C. RAY.

MR. ISWAR SARAN, *Member, Indian Legislative Assembly.*

I entirely agree with Dr. Rabindra Nath Tagore. I am not in a position to express any opinion as regards the legal rights of the parties but on broad principles of freedom and justice, there is irresistible force in the contention of Dr. Tagore and Prof. Sylvan Levi.

(Sd.) ISWAR SARAN.

MR. C. S. SUBRAHMANIA AYER, *Member Indian Legislative Assembly.*

I entirely sympathise with you and shall be glad to support any endeavour made in the direction of getting the temple under the control of the followers of Lord Sri Buddha.

(Sd.) C. S. SUBRAHMANIA AYER.

MR. T. V. SESHAGIRI AYER, M.A., B.L., *Member Indian Legislative Assembly.*

I have no hesitation in saying that the Buddha Gaya Temple should be under the management of Buddhists. It is true that an advanced section of the Hindus believe that the Lord was one of the Avatars of Vishnu and that He came down to enlighten and purify. Therefore I would not go the length of saying that the Mahant should be considered as the head of an antagonistic school of thought. At the same time I fully believe that he cannot do justice to the memory and teachings of Lord Buddha. Above all the followers of Buddhism cannot hope to receive from his hands the treatment which are due to them in worshiping at the shrine. This would lead to perpetual misunderstandings. I hope the Mahant

will see the wisdom of peacefully resigning the trusty ship into the hands of the true followers of the Lord. I am in full sympathy with your object.

(Sd.) T. V. SESHAGIRI AYER.

MR. G. C. NAG, M.A., B.L., *Rai Bahadur, Member Indian Legislative Assembly.*

I fully endorse the views of Dr. Tagore that the site where Buddha attained his Nirvana should be restored to the care of the community who believe in the sublime faith of Lord Buddha, and that the Government should be moved to acquire the historical site so full of sacred and sweet associations, and entrust it to their care.

(Sd.) G. C. NAG.

PRINCIPAL HERAMBA CHANDRA MAITRA, M.A.

I am not qualified to pronounce any opinion on the legal rights of the present occupant of the Buddha Gaya Temple at Gaya. But, apart from legal technicalities, I am entirely in favour of the Temple being under the control of the followers of Buddha and of its being used as a centre of Buddhistic activity and influence.

(Sd.) HERAMBA CHANDRA MAITRA.

PROF. SATISH CHANDRA MITRA, M.A.

It is irregular that the Maha Bodhi Temple at Buddha Gaya should remain in the hand of a Hindu Mahant who is not likely to fully realize the great importance and sanctity of the place where Lord Buddha attained his first enlightenment. I have seen with my own eyes how the *Pāndās* of the place earn money from the Hindu

pilgrims by misrepresenting Buddhist images as some minor Hindu deities and how solitary bhikkshus of the Buddhist order are actually molested in their sacred worship, by the streams of ignorant mobs coming from Gaya. The Mahant may have undisputed legal rights over the holy precincts and no one likes to question them, but as in the case of Mosques within the property of a Hindu Zamindar the Muhammedans are piously allowed to have exclusive jurisdiction and rites of prayer, so the Mahant, like a Catholic-spirited Hindu as he is, should, of his own accord, relegate all rights over a limited area round the Temple at Buddha Gaya, to a regularly constituted All-India Buddhistic Order. This must be the pious wish of every right-minded Hindu.

(Sd.) SATISH CHANDRA MITRA.

THE BODHIDHARMA, OR WISDOM RELIGION.

(Continued from page 223 of the last issue).

II

In writing these articles, I wish to make it perfectly clear at the outset that my object is to show :—

- (a) That the "Theosophy taught by H. P. B. is the Esoteric Buddhism" (spelt with one 'd,' as distinguished from orthodox Buddhism) of the "Himalayan Brotherhood", and is to be found in the "Secret Doctrine":—
- (b) That the authors and inspirers of this work are the two members of this Brotherhood known to us as "the real Founders of the Theosophical Society" and :—

- (c) That H. P. B. was prepared by Them many years in advance for the work They inaugurated in the latter half of the last century, and which They wished carried out specially for India and the Buddhist world.*

In elaborating these points I shall reverse the order in which I here give them, as it is necessary to make the position and qualifications of the "Messenger" clear and unassailable before dealing with the "Message" itself.

H. P. B. was mysteriously watched over and guarded from her earliest childhood (she was born at "midnight hour" on July 30/31, 1831), as letters written by her nearest relatives at that time and her own account of herself show. When the time was ripe she was personally taught and prepared by the Brotherhood for her mission, her extraordinary natural gifts—spiritual, intellectual, and psychic—combined with a purity and moral grandeur all her own, making her a peculiarly suitable Agent for Their purpose.

In 1851 she first met her Master† "In the flesh" (she had known Him, psychically, from childhood as her guardian), when He showed her somewhat of the future which lay before her. He told her that He needed her co-operation in forming a Society of which He wished her to be the founder; but warned her of the many troubles

* It is scarcely necessary to explain to Orientals the reasons why such exalted and highly progressed Beings in the scale of humanity as are those whom we call "the Masters of Wisdom" cannot in such an age as this, the Kali Yuga, work openly in the world, but must employ agents.'

† See my first article in the June number.

and trials which this work would entail. Further, He said she would have to spend some years in Tibet, in order to be prepared for this important task.*

Writing in 1883 (in an article published in "Light") H. P. B. says :—"I have lived at different periods in Little Tibet as well as in Great Tibet, and these combined periods form more than seven years.....I have stopped in Lamaistic convents, visited Tzi-gadze, the Teshu-Hlumpo territory and its neighbourhood, and have been further into, and have visited such places of Tibet as have never been visited by other Europeans....." Of this period—or a part of it—Mr. A. P. Sinnett writes :—"Probably the years 1867 to 1870, if the story of these could be properly told, would be found by far the most interesting of Madame Blavatsky's eventful life.....they were associated with great progress in the expansion of her occult knowledge, and were passed in the East."†

Into her work in the Western world, previous to her reaching India in 1879, it is unnecessary to enter at any great length. The formation of the Theosophical Society in New York in 1875, however, is of importance from the point of view of these articles, as some general misconceptions exist in regard to this event. It has always been understood that the T. S., as formed in America, was identical with that later known as having for its chief object Universal Brotherhood. This is incorrect, if we accept what Colonel H. S. Olcott "The President-Founder"

* "Reminiscences of H. P. Blavatsky and The Secret Doctrine" by Countess Constance Wachtmeister.

† "Incidents in the Life of Madame Blavatsky".

says in his *Old Diary Leaves: The true history of the Theosophical Society*. He writes:—"The idea of Universal Brotherhood was not there.....The Brotherhood plank in the Society's future platform was not thought of.....". This may be true, so far as he and the others were concerned, but it by no means follows that H. P. B. had "not thought of" it. We must remember that she was dealing with immature and unprogressed minds—from the occult standpoint—and had to proceed with extreme caution, giving them just so much as she saw they were capable of assimilating at the time.

In 1873 H. P. B., then in Paris, was directed by her Master to go at once to New York, where she arrived in July of that year, and where she lived for nearly six years. The question here naturally suggests itself: Why was she sent to America? The answer is simple: she gives it herself. After her death, Colonel Olcott found among her MSS. a memorandum which, so he writes, "she evidently intended to be published" (see *Old Diary Leaves* Vol. I. p. 13). He gives this memorandum under the heading "Important Note". After explaining how, in the first instance, she "had to identify" herself with the Spiritualists, she continues:—"I had to save the situation, for *I was sent from Paris to America on purpose to prove the phenomena, and their reality, and show the fallacy of the spiritualistic theory of spirits...* I did not want people at large to know that I could produce the same thing AT WILL. I had received orders to the contrary.....The world is not prepared yet that there are hidden powers in man which are capable

to understand the philosophy of Occult Science...and of making a *god* of him on earth": (*Italics H. P. B's*).

The importance and significance of this preliminary work in America is shown in an article by H. P. B. entitled "The Cycle Moveth" (*Lucifer*, March 1890). She there says that the spiritualistic phenomena which began in America about 1850, and subsequently overran Europe, were "but the cyclic pioneers of pre-historic Theosophy and the occult Gnosticism of the antediluvian Mysteries...In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the Materialism of the age... and to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both..." A little further on she states that the Theosophical Society "was ushered into the world with the distinct intention of becoming an ally to, a supplement to and a helper of, the Spiritualistic movement—of course in its higher and more philosophic aspect".

This is clear and unmistakable, and is in line with what a few of us always knew—that H. P. B. was sent first to the Spiritualists, who would have none of her, but became her bitterest enemies, because the occult explanation of the phenomena was unpalatable to them. Among those whom she met at this time, however, Colonel H. S. Olcott—then a well-known authority on the phenomena—was broad-minded enough eventually to accept her explanation of them, and thus earned the

privilege of becoming intimately associated with all her future work, up to the time when, in India, he failed to support her against the Madras missionary plot and the S. P. R. charges.

Another popular misconception is that H. P. B. founded what was then known as the "Theosophical Society", in New York. She did not; she expressly repudiates such an idea in a letter published by Colonel Olcott himself (though he quotes it under the impression that it serves to prove him to be the more important of "the two Founders"). Replying, in 1878, to "a caustic critic", H. P. B. writes: "he not only sees in me a 'Buddhist priestess' (!) but, without a shadow of *warrant of facts credits me with the foundation of the Theosophical Society and its Branches*". (Italics H.P.B.'s) The attempt of May 1875, continues Colonel Olcott," to form a nucleus in a 'Miracle Club', having failed...the next opportunity presented itself when Mr. Felt lectured to a few friends of ours...on the 7th of Sept. of the same year." While the lecture—on "The Lost Canon of Proportion of the Egyptians"—was proceeding, "the idea occurred to me", he writes "that it would be a good thing to form a society to pursue and promote such occult research." He then scribbled this idea, in the form of a question, on a slip of paper and passed it to Mr. Judge to hand to H. P. B. who read it "and nodded assent". This and the investigation of phenomena were the motives actuating the founders (excluding H. P. B.) of the subsequently organized Society, for which "a name...was, of course, a question for grave discussion in Committee". Colonel Olcott says that several names were suggested—some of

which he gives—"At last, in turning over the leaves of a Dictionary, one of us came across the word 'Theosophy'—and forthwith this name was unanimously adopted! Finally, we reach his plaintive statement that "H. P. B., upon whose help everybody had—as we thought not unreasonably—counted, refused to do "the slightest phenomena at our meetings".

My whole object in citing these apparently trivial details is to show that H. P. B. did not "found" the society in New York, despite what was asserted in after years. She did no more than "assent" to the proposals of others, and would only accept the nominal office of Corresponding Secretary. The time was evidently not ripe—the psychological moment had not arrived—the minds of those with whom H. P. B. then had to deal were unprepared for the promulgation of what Colonel Olcott calls "The Brotherhood plank", and it was not until she reached India in 1879 that "Universal Brotherhood" was added to the title, and the Society was entirely reconstituted "*on the basis of Brotherhood*", with a comprehensive programme; as will be shown in a later article.

In the June number of this magazine (p. 207) allusion was made to *Isis Unveiled* as H. P. B.'s principal work in America, a book which she wrote in the incredibly short space of little over a year. In showing him the first few sheets "one day in the summer of 1875", Colonel Olcott writes that H. P. B. then declared:—"I wrote this last night 'by order' "; adding that she had no idea what it was to be. A few months later, however, she wrote him that "it is to be a book on the history and

philosophy of the Eastern Schools and their relations with those of our own times."

The full account of the writing of this astounding work and the marvels attending its evolution, as given by Colonel Olcott (*Old Diary Leaves*, Vol. I.) reads almost like a fairy tale and at once, to any open and unprejudiced mind, establishes without the necessity for further controversy the claim she invariably made—that in her work she acted for, and was under the direct guidance of, the Himalayan Brotherhood.

There can be little doubt that the work which Colonel Olcott was destined to accomplish for Buddhism in the East, was foreseen by the Masters, and that his selection at this time and the special privileges he enjoyed were very largely due to this fact.

In the summer of 1878 H. P. B. took out naturalisation papers as a citizen of the United States of America. This may appear strange if her chief work was intended to be in and for India. But the reason becomes intelligible when we find Colonel Olcott writing, on the eve of their departure for India:—"on the 13th [of Dec.] I received from the President of the United States an autograph letter of recommendation to all U. S. Ministers and Consuls; and from the Department of State a special passport such as is issued to American diplomats... *These documents proved useful later on in India* [italics mine A.L.C.], when H. P. B. and I were under suspicion of being Russian spies" !

At last, five days later, he and H. P. B. left New York for Bombay. An entry in her diary, which he quotes, runs:—"Great day!...What next? All dark—

but tranquil...CONSUMMATUS EST"; which he calls her "heart-cry of joy".

ALICE LEIGHTON CLEATHER.

(*To be continued*)

NOTE.—I cannot leave this part of my subject without adding a few words about Mr. W. Q. Judge, a valued personal friend, who became one of the most faithful and devoted workers for the Theosophical cause in America ; but not until much later than this period. Mention of Mr. Judge is necessary because at the present time an attempt is being made (through the medium of their magazine, *Theosophy*) by a few earnest but misinformed and misguided Theosophists in California, to elevate him into the impossible and indefensible position of *the equal of H. P. B.*, and as having been "sent" with her *by the Masters*, as her "co-messenger"! None of these people I understand, ever saw or knew H. P. B. This must surely be the case, for this absurd claim has no shadow of justification, and to anyone who knew *both H. P. B. and Mr. Judge* appears sufficiently irrational. It is so, indeed, from any point of view ; nor could anyone who knew Mr. Judge conceive of his making such a preposterous claim for himself—*during H. P. B.'s lifetime*. It is hardly necessary to add that he never went to Tibet, nor is he ever mentioned by the Masters, whereas Colonel Olcott was. The latter was, indeed, definitely selected by Them, and was in constant communication with Them, *during the time of his work with H. P. B.* She first met them both when she went to America, and they became her pledged pupils. But while Colonel Olcott accompanied her to India in 1878, Mr. Judge remained in America, doing no public work for Theosophy (waiting, apparently, for some "ritual" to be sent) and in 1882 writing to Colonel Olcott :—"The Society is dormant, doing absolutely nothing"!

A. L. C.

KUMARJIVA, THE BUDDHIST MONK

BY

DR. SYLVAIN LEVI, D.LITT.

TRANSLATED BY

PROF. PHANINDRANATH BOSE, M.A., *Shantiniketan*.

[This life of Kumārjiva, the Buddhist monk, is culled and translated from a long paper of Prof. Sylvain Lévi, "Le 'Tokharien B', Laugue de Koutcha," which appeared in the *Journal Asiatique*, Sept.-Oct. 1913, 11th Series, Vol. II. It is no use gainsaying the contributions of Kumārjiva to Indian culture. He came from an Indian father, and belonged to that Greater India, which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha, near Khotan, he did there marvellous work. He translated no less than 100 Indian Buddhist books into Chinese. He was also a perfect master of Chinese. His Chinese style is charming and is regarded as classical even now. So it is hoped that this life of that Buddhist monk, "the greatest perhaps of all translators, who preached in China the genius and work of Indian Buddhism," will be interesting to general readers.—*Translator*.]

The work of Kumārjiva proved by a bright example what richness and what variety of knowledge, a monk of Koutcha could realise towards the end of the fourth century. His biography is found in a great number of books (1), the oldest, which is at the same time most developed, is found in the *Kao seng tchoan* (ch. II) compiled in 519. *Tch'ou san tsang ki tsi* (2) compiled in 520, reproduces the same text with little variations. Kumār-

jiva lived from 344 to 413 A.D. (M. Pelliot has recently fixed these dates (3).

His Parentage :

“He was a man of *Tien-tchou* (India); his family exercised there the functions of ministers of the state by hereditary right. His grand-father *Ta-to* was an extraordinary man, he had a great reputation in the kingdom. His father *Kiu-mo-yen* (sic) was intelligent as well as virtuous. At the time of receiving the succession of his ancestors, he renounced it and entered the religion. He went towards the East and passed *Tsong-ling* (Pamirs). The King of Koutcha, who knew what honour he had refused, went from his capital to meet him, and besought him to be his *Kouo-che* (Rājaguru). The sister of the king, aged 20 years, was of signal intelligence. From various kingdoms, she was sought for marriage. But when she saw [*Kiu-mo-*] *yen*, she wished to have him as her husband, and he was compelled to marry her. In course of time, she conceived a child.” The grandeur of the infant, who was to be born in this world, was manifested to the mother in marvellous signs. She soon learnt the language of India, the language of sacred texts, by making a voluntary retreat to a particularly venerated monastery. That convent bore the name of *Tsiao-li*. [*Cheche si yu ki*, cited by *Li Tao-yuan* (died in 527) in his edition of *Choei King* (ch. II, p. 7-8) speaks also of a temple which was situated at a distance of 40 *li* to the north of Koutcha and which was called the great convent of *Tsiao-li* (4). The form of the name used by *Li Tao-yuan* proves superabundantly that *Tsiao-li* of Koutcha had

borrowed its name from the famous convent "Of Lorient" (*Tsiao-li*), the marvel of Peshwar, whose foundation goes back to the time of Kanishka (5).]

His Birth :

The princess had wished to enter the religion in the country, but her husband, who had taken a taste in married life, opposed her desire. The newly-born boy received the name of KUMAR-JIVA, which combined the name of his father Kumāra, and that of his mother Jiva. His parents had a second son, called *Fo-cha-t'i-po* (Pusya-deva). Having become mother twice, the princess obtained in the end, the permission of her husband to enter the convent, taking with her the eldest son.

His Education :

Kumārjiva was then seven years old. He learnt by heart the sacred texts (*king*; the *sūtras*). He recited every day 1,000 *kie* (*gāthā*) "that is to say, 1,000 times 32 syllables." He then passed to Abhidharma.

When he was nine years old, his mother started with him for *Ki-pin* (Cachmeire), beyond the Sindhu (Indus). There the boy found a celebrated master *Pán-teon-ta-to* (Bandhudatta), who was the cousin of the king of Kipin. Bandhudatta taught him Madhyama Agama and Dirgha Agama. At the invitation of the king, the young novice supported in the palace itself a controversy against the heretics. After three years of sojourn, his mother wished to return to Koutcha. She passed the mountains on the north of *Yue-tche*. There she met an Arhat, who predicted a brilliant future about the boy. If he would keep his chastity till the age of thirty-five, he would bring salvation to a great number of men by the Law of Buddha

as another Upagupta. Thence they came to the country of *Cha-le* (Kachgar); there they venerated the Pātra of Buddha. Kumārjiva remained at Kachgar for one whole year. In winter, he studied there the Abhidharma with six Pādas. A cramana of the Three Baskets (Pitaka), *Hi-kién*, pressed the king of Kachgar to keep Kumārjiva. The king of Koutcha, on his side, sent messenger after messenger asking him to return. Before returning, Kumārjiva studied the four Vedas, five sciences, heretic Sāstras and Astronomy. Two distinguished personages then came to him to ask his consent about following the monastic ordination. They were the eldest and the youngest sons of the king of *Tsan-kiun*, son of the king of So-kin (Yarkand). The eldest (son) was called Sūryabhadrā, and the youngest—Sūryasoma. Sūryasoma was an adept to Mahāyāna. He recited to Kumārjiva the *A-neon-ta kiṅ* (Anavatapta Sūtra) and converted him to Mahāyāna. Kumārjiva learned to recite Sātasāstra, Madhyamaka Sāstra, etc.

Then following his mother, he went to the kingdom of *Wen-sou* (Ouch-tourfan), which is the northern limit of Koutcha. There he entered into a controversy against one *Tao-che*, of high reputation, and triumphed over him. The king of Koutcha, *Po Choen*, went in person to greet him in the kingdom of *Wen-sou*, and brought him in his own kingdom. The daughter of the king, named *A-kié-ye-mo-ti* was a nun. He explained to her Mahā-samnipāta and Vaipulya-sūtras. Arriving at the age of twenty, he received the regular ordination in the palace itself. At that time there were about 10,000 monks in Koutcha. Kumārjiva lived in the new convent of the

king *Po Choen*. By the side of the temple, in an old palace, he found *Fang Koang King* (Panca-vimsatikā Prjnapāramita). Then in the great monastery of *Tsiao-li*, he recited the Sûtras of Mahāyāna. Besides, he had received the Vinaya in 10 sections (of Sarvāstivādins) from Vimalākṣa, (6) who himself was a native of *Ki-pin* (Cachemire), emigrated to Koutcha and afterwards met his disciples in China (406).

State of Buddhism in Koutcha :

A precious group of documents preserved in *Tchou san tsang ki tsi* (compiled in 520 A.D.) completes the picture of Buddhism in Koutcha in the time of Kumārjiva. The date is given with precision : one end is in the reign of *Hiao on ti* (373-396) of the first *Tsin*; the other is of *Choen-wei* (or Choen-Houo) which is the *Ki-mao* year of the cycle of Jupiter = 379 A.D.

(*Tch'ou san tsang ki tsi*, éd. Tok. XXXVIII, 1, p. 64b, Ch. XXI) "Memoir on the origin of *Pi-k'iouni-kiai-pen* = Bhiksuni-prātimokṣa, title of a book of the time of the Emperor *Hiao ou ti* of the first *Tsin* :—

"The kingdom of *Kiu-yi* has numerous monasteries; the decoration is magnificent. The palace of the king has statues of Buddha. There is a convent of the name of *Ta-mou*, which has 170 monks. The convent of *Pe Chan* (mountain of the North) named *Tche-li* has 50 (sic. éd. Corée; others: 60) monks. The new convent of the king of *Kien-mou* has 60 (sic. cor.; others: 50) monks. The convent of the king of *Wen-sou* (Ouch-tourfan) has 70 monks. The four convents are under the direction of *Fou-T'ou-che-mi* (Buddhasvāmin ?). All the monks

of the convent change their cells, beds and seats once three months, or they themselves change the convent. So long they do not complete five years of ordination, they are not permitted to go alone at night without any special reason to the new convent of the king. There are 90 monks. There is found a monk younger than others, called *Kieou-kieou-lo*, of great capacity and of high learning. He has studied the Great Vehicle. (*Fou-t'ou*) *che-mi* is his master; but he has changed, for (*Fou-t'ou*) *che-mi* is of the school of Agamas."

It is not difficult to recognise in the young monk of the new convent of Koutcha, whose reputation has already been great in 379, the glorious Kumārajīva, who was then living, according to his biographer, in the new convent of the king *Po Choen*. The indication of his conversion to Mahāyāna, renders the identity of the personage more probable. The name given under the form *Kieou-kieou-lo* is really an alteration of *Kieou-mo-lo* (= Kumāra). The responsibility of the mistake rests perhaps with the editors of Tokyo. (*Kieou-kieou-lo* corresponds in Sanskrit to *Kuṭṭhura* = dog, a designation all the more unpleasant for a monk.)

Carried to China as a Prisoner :

The invasion of Lu Koang (7) and the capture of Koutcha suddenly changed the career of the monk.

Among the prisoners that Lu Koang took from Koutcha figured the monk Kumārajīva, the greatest perhaps of all the translators who preached in China the genius and work of Indian Buddhism. *Lu Koang tsai ki* (reproduced by *Pien-yi-tien*) contains in detail that memorable campaign, which evoked at that time the souvenir of a

great general and that of an illustrious monk :—"Lu Koang arrived at *Yen-k'i* (guided by the king of the previous *Kiu-che* (tourfan), *Mi-tien* and by the king of *Chau-Chau*, *Hieou-mi-t'o*. The king of *Yen-k'i*, at the head of the neighbouring princes, asked him to make his submission. But the king of Koutcha, *Po Choen*, refused to submit. *Lu Koang* set up, in the south of the city of Koutcha, a camp of 5 *li* with a deep ditch around and a great raising of earth. On the raised, he put mock soldiers of wood. *Po Choen* was anxious to bring the people into the city from outside. The officers and princes of vassal borroughs shut themselves up each in his rampart for defence."

Numerous omens predicted success to *Lu Koang*. Among other things "he saw in the night a statue of gold, which went out of the city with great force. He said—"It is Buddha who is seen, the *Hou* are fatally doomed." He attacked the city. *Po Choen* then employed the treasures of his kingdom for calling the *Koai-Hou* to his aid. They sent to him about 200,000 cavalry, brought with them the kings of *Wen-sou* (Ouch-tourfan), of *Wei-t'con* (Safyr bay ?), with a total of 700,000 men." *Lu Koang*, who had arranged for 70,000 soldiers and 5,000 cavalry, triumphed over these hordes. "Then *Lu Koang* seized all the treasures. Thirty kings and princes made their submission. *Lu Koang* entered into the city, offered a grand feast to the generals and soldiers. Seeing the magnificence of the palace, he ordered his secretary, who was a native of the capital, to compose a piece of verse on the palace of Koutcha for turning it into derision..... *Lu Koang* installed *Tchen*, the younger brother of *Po*

Choen as king." It was then the 19th *Kien-yuan* year (date indicated by *Tch'ou san tsang ki tsi*, p. 82a= 383 A.D.)

Among *Lu Koang's* prisoners figured the great monk Kumārjiva. The victor commenced at first by treating him without regard. He obliged Kumārjiva to marry the daughter of the king *Po Choen*. But his dispositions soon changed; he kept him near him at *Leang-tcheou*, till the year 401 A.D., when Kumārjiva went to the court of the Second *Ts'in* at *Tchang-an*.

His work in China :

In the space of about 30 years, he accomplished a colossal work of translation. Not less than 98 works are attributed to him, forming a total of 421 or 425 fascicules. In 730 when *Tche Chang* compiled *K'ai-yuan-lou*, there existed till then 52 translations of Kumārjiva in 302 fascicules.

His Works :

In Nanjio's Catalogue of Tripitaka (App. II), we get a complete list of Kumārjiva's translations, which are noted in the Ming Catalogue. They are :—

- (1) No. 3 of Cat.—Pañcavimsati-sahasrikā Pragñāpāramitā.
- (2) „ 6 „ —Dasasāhasrikā Pragñāpāramitā.
- (3) „ 10 „ —Vagracchedikā Pragñāpāramitā.
- (4) „ 17 „ —Pragñāpāramitā-Sūtra on a benevolent
King who protects his country.
- (5) „ 19 „ —Pragñāpāramitā-Hridaya-Sūtra.
- (6) „ 23 (17) —Pūma-pari Prikhā.
- (7) „ 40 „ —Sumati-Dārikā-Pari-Parikhā.
- (8) „ 82 „ —Isvararāga-Bodhisattva-Sūtra.
- (9) „ 99 „ —Bodhi-Hridaya-Vyuha-Sūtra.
- (10) „ 105 „ —Dasa Bhumika Sūtra.

- (11) ,, 122 ,, —Sûtra of Buddha's last instruction.
- (12) ,, 129 ,, —Sarvapunya-Samuccaya-Samādhi-Sûtra.
- (13) ,, 134 ,, —Saddharma-Pundarika-Sûtra.
- (14) ,, 137 ,, —Avalokitesvara-Bodhisattva-Samantaprabhāṅga-Mukla-Parivarta. (The twenty-fifth Chapter of the preceeding).
- (15) ,, 146 ,, —Vimala-Kirti-Nirdeśa.
- (16) ,, 162 ,, —Mahādrūma-Kinnara Rāga-Pari-Parikhā.
- (17) ,, 164 ,, —Sarvadharmā-Parivṛtti-Nirdeśa-Sûtra.
- (18) ,, 166 ,, —Vasudhara-Sûtra.
- (19) ,, 190 ,, —Visesacintā-Brahma-Pari-Parikhā.
- (20) ,, 200 ,, —Sukhāvaty-Amṛita Vyūha-Sûtra or Sukhāvaty Vyūha (short).
- (21) ,, 205 ,, —Maitreya-Vyākaraṇa.
- (22) ,, 209 ,, —Sûtra on Maitreya's becoming Buddha.
- (23) ,, 238 ,, —Gayāśrisha.
- (24) ,, 311 ,, —Mahāmayūri-Vidyārāgñi.
- (25) ,, 396 ,, —Achintya-Prabhāsa-Nirdeśa-Sûtra.
- (26) ,, 399 ,, —Sûrangama-Samādhi.
- (27) ,, 425 ,, —Kusala Mūla-Samparigraha (or Paridhara)-Sûtra.
- (28) ,, 511 ,, —Sahasra-Buddha-Nidāna-Sûtra.
- (29) ,, 627 ,, —Sûtra on a Pastor.
- (30) ,, 672 ,, —Sûtra on the eight good qualities of the sea
- (31) ,, 720 ,, —Dīpankarāvadāna-Sûtra. (?)
- (32) ,, 779 ,, —Sûtra on the hidden and important law of meditation.
- (33) ,, 1160 ,, —Sarvāstivāda-Prātimokṣa (V. H.)
- (34) ,, 1169 ,, —Mahāpragñā-Pāramitā-(Sûtra)-Śāstra.
- (35) ,, 1179 ,, —Prānyamūla-Śāstra-Tikā.
- (36) ,, 1180 ,, —Dasabhūmi-Vibhāṣā-Sûtra.
- (37) ,, 1182 ,, —Sûtrāṅkāra-Śāstra.
- (38) ,, 1186 ,, —Dvādaśanikāya-Śāstra.
- (39) ,, 1188 ,, —Sata-Śāstra.

- (40) „ 1218 „ —Sāstra on raising the thought towards the Bodhi.
 (41) „ 1274 „ —Satya-Siddhi-Sāstra (A. H.)
 (42) „ 1342 „ —Sûtra on the important explanation on the law of meditation.
 (43) „ 1350 „ —Sûtra on the doctrine of sitting in meditation.
 (44) „ 1366 „ —Samuktāvadāna-Sûtra.
 (45) „ 1373 „ —Abridged law for importance of thinking or meditation.
 (46) „ 1416 „ —Law of Bodhisattva's blaming lust.
 (47) „ 1460 „ —Life of Bodhisattva Asvaghosa.
 (48) „ 1461 „ —Life of Bodhisattva Nāgārjuna.
 (49) „ 1462 „ —Life of Bodhisattva Deva.]—Tr.

¹ Cf. Nanjio, A Catalogue of the Buddhist Tripitaka, Appendix II, No. 59.

² Nanjio, 1476 ; èd., Tok, xxxviii 1, 81b.

³ T'oung Pao, 1912, p. 392, n.; also p. 422.

M. Pelliot says there :—“Kumārjīva lived from 344 to 413 ; he was native of Korutcha in Chinese Turkestan, but his family went there from India. He is one of the greatest translators of Chinese Buddhism, though his mother-tongue was certainly neither Sanskrit, nor Chinese.” (p. 422).

“In Chapter 23 of *Kouang-hong-ming-tsi* (Nanjio, No. 1481) is found a funeral eulogy of Kumārjīva by Seng-tch'ao, a disciple of the great monk. That document, which is not known to M. Nanjio, permits us to fix the dates of the birth and death of Kumārjīva at 344-413. Thus the contradictions which follow from the information of *Kao Seng tchoan* (Nanjio, Catalogue, App. II. No. 59) can be avoided.”—M. Paul Pelliot in ‘Autour D'une Traduction Sanscrite du Tao Tö King’ (T'oung Pao, p. 392, 1912).—Translator.

⁴ Chavannes, *Voyage de Song-yun*, B. E. F. E.-O. III 421, n.

⁵ See,—Chavannes, *Ibid*.

⁶ See,—Nanjio's Catalogue, App. II. His Chinese name was Pi-mo-lo-khā. He was a great teacher of Vinaya in Kwei-tsz,

where Kumārjīva was one of his disciples. In 406 he came to China and was respected by Kumārjīva, who was then flourishing in China. After latter's death (413) he went Southwards and translated 2 works, one of which was lost in 730 A.D. The other work is Shi-Sun-Lüh-Phi-Ni-Su = Dasādhāya-Vinaya Nidāna or Preface to Dasādhyāya-Vinaya (No. 1144).

⁷ Lu Koang was a general under the former Tsin Dynasty of China.—*Translator.*

CRIME AND CHRISTIANITY.

, BY ADAMS.

The United States is in the midst of a great crime wave. Crime of every kind, from murder to petty larceny is increasing at an alarming rate. Reasons for these conditions and the remedies suggested are many. The war is blamed by some, the poison that bootleggers are selling since prohibition by others, while a few go so far as to contend that it is due solely to short skirts. The preachers, however, claim that lack of religion is the main cause of this deplorable condition; and loud is their lament of decaying faith. Only a revival of religion, these reverend gentlemen tell us, can save this country, nay, the whole world from a cataclysm. Of course they mean by religion Christianity.

What has Christianity done in the past that it should be recommended, as it never ceases to be by its followers, as a panacea for the world's woes in general, and the present wave of crime in particular? What does it teach concerning evil deeds and the fruit thereof; and by what means does it influence men to do right?

In the foregoing questions I mean the practical, not the theoretical. The professors of Christianity and its preachers can declaim at great length upon the beauty and loftiness of their religion, and the perfect man it ought to produce. This preaching has been going on for nearly two thousand years and what progress has mankind made because of Christianity? The Christian likes to point at modern "civilization" as the result of his religion, but the fact is that it is not because of but in spite of Christian persecution and superstition, that science has made its wonderful strides: and that in spite of the barbarous dogmas these religionists have preached, that the moral standards of mankind, as a whole, have advanced. Wars continue to be fought, nevertheless, and waves of crime to alarm us.

"Stronger faith is needed", cry the Christian preachers.

Was there ever an era in which blind faith in the dogmas of the Church was stronger than during the dark ages? Yet the crimes committed in these times are insignificant beside the atrocities committed in those days, some of the most revolting of which, were perpetrated by the very Church that is now demanding our stronger faith as a remedy for bad conditions.

The only deterrent of crime in the whole Christian system is the threat of hell and the bribe of heaven. In the past when these dogmas were accepted without question by the bulk of the people, it seems that they should have proven a great influence for the good. No man would commit a crime that he firmly believed would bring him eternal, punishment. Crimes were committed,

nevertheless; and what was the attitude of the Church toward the criminal? Simply this: confess your sin, accept the allotted penance, and you will be washed as white as snow. In short, pay so much money and you may do what you like. That system never has, and obviously never can, diminish crime.

After the Reformation conditions in the Protestant denominations improved slightly. The desire to escape eternal burning was great, and there was no priest to exchange forgiveness for money. The doctrine of repentance was still held in most sects, and the just punishment of evil deeds could be escaped by a death-bed renouncing of the Devil and accepting Jesus. There was some doubt entertained in some sects of the efficiency of this method of escape. This undoubtedly had a slight damping effect upon the criminal tendencies of the time.

Human reason progresses, and dogmas, however sacred, are certain to be questioned. It is always the distasteful features of a religion that are attacked first. Consequently the Devil was the first object to be cast out of popular Christianity. Then came hell. At the present time the doctrines of a personal Devil and literal hell are confined to the Romanists and sensational preachers. To be sure these articles of faith still remain in the creeds of most Protestant sects, but they are no longer seriously believed and their effect upon human conduct is negligible.

The removal of these two main props of Christianity has proven disastrous. Schopenhauer says, quite truthfully:

“In the Christian system the Devil is a personage

of the greatest importance. God is described as absolutely good, wise and powerful; and unless he were counterbalanced by the devil, it would be impossible to see where the innumerable and measureless evil, which predominate in the world come from, if there were no devil to account for them."

Likewise it is impossible to see what becomes of all the sinners if there is no hell for them to go to.

Of course in the light of reason such crude ideas as hell and the Devil are ridiculous. Be that as it may, the loss of these two great tenets of Christianity has rendered that doctrine impotent as a bettering influence. To most persons who profess Christianity to-day, their religion is a matter of social policy. They go to church not for religious motives but for social reasons and some purely for commercial motives.

The preachers no longer emphasize morality or doctrine in their sermons; their talks being mostly on topics of the day, politics, etc. Seldom do they talk of their religion, and little wonder, since they have scarcely any religion left to talk about. They may preach of the beautiful (?) life of Jesus or the great love of God for his children, and so forth; but these outgrown and time-worn subjects can in no way prove uplifting.

Christianity is a failure. It has proven itself so in the past, when the doubting of one of its dogmas was a capital crime, and it is proving itself such at the present time. Now that the Christian religion has disintegrated to a mere book of legends and a God who is a complete

mystery, the chances of its proving a power for the good in the future are obviously *nil*.

Where, then, is humanity to look for its guide in life? What is to take the place of a decaying and outgrown religion? What is to raise the standard of character to a higher and better level and end the mad career of crime over the world?

The Truth! Falsehood and superstition have had their day, and it has been a dark one. Let us turn our faces to the Light. Let us proclaim the Doctrine that is founded on the Truth. The Glorious Dharma of the Buddha has a cure for the ills of the world. It has no need to frighten people with a hideous lie or bribe them with an empty promise.

He who refrains from evil through fear of punishment or desire of reward remains evil at heart; and as soon as the fear of punishment is removed or the reward withdrawn, begins again his evil deeds.

It is certainly not a stronger faith in the Christian religion that will remedy the conditions of crime in this, or any other country. Good laws will help some. The introduction of the study of ethics into the public schools will help, but neither of these will have the effect produced upon the character of the individual that is brought about by a sound knowledge of the law of cause and effect. The knowledge that evil only can come of evil and there is no escape.

The doctrine of the Tathagata alone proclaims this Law. Yet this is but one phase of that great system of truths which, if generally comprehended, could not help

but raise the moral standard of the individual, and it is the character of the individual that determines the amount of crime in a community.

It behoves us, then, to proclaim the Doctrine Glorious. The Truth will win where superstition and ignorance always have and always must *fail*.

“*Namo Tassa Bhagavato Arahato Sammasambudhassa !*”

LETTER TO SIR JOHN MARSHALL, Kt.,

DIRECTOR-GENERAL OF ARCHAEOLOGY.

DEAR SIR JOHN,

We visited Sarnath on the 28th ultimo, and remained two days at the Museum bungalow, and I have to thank you sincerely for the kindness shown to us in allowing us to make use of the rooms.

But the pleasantness of our visit was marred when we learnt that the Archæological Department has through the Government of the United Provinces acquired the land for their use belonging to the Maha Bodhi Society.

The Maha Bodhi Society began operations at Sarnath in February 1893. The land adjoining the Dhamek stupa to the east was in possession of Raghubir Singh, Zemindar, and we had to exert for seven years to purchase the land from him. The land was occupied by a caste of professional pig breeders.

The Maha Bodhi Society started a village school in 1904 and since 1914 the Society was making efforts to

erect a Vihara on the spot, when they received the Government of India letter, dated 30th June, 1916, a copy of which is herewith annexed.

In November next we were going to receive the Governor of the United Provinces, H. E. Sir Harcourt Butler, who was going to lay the foundation stone of the Vihara. The Society has earmarked Rs. 30,000 for the Vihara which was to enshrine the Holy Relic which you were going to present to the Maha Bodhi Society.

Along with the Vihara the Society was going to erect other complementary buildings necessary to make up a complete ārāma according to the rules of the Vinaya Pitaka, Chulla vagga: viz., phlārāma, pushpārāma, pokkharani, mandap, vacchakuti, jhnatāgara cankamana, divasthāna, rātristhāna, udakasālā, etc. It was for this purpose that the Society had waited so long, and our cherished desire was accentuated when the letter came from the Government of India offering the Society of the Buddha relic.

Since 1920 strenuous efforts were being made to acquire two more bighas of land to make the arāma complete.

We have informed the Buddhists of Ceylon and Burma that the long contemplated event of building a Vihara on the holy site was to begin in November next.

The Dhammacakka Vihara at Isipatana, Migadāwa, is one of the four holy sites which the Buddhists are expected to visit according to the last exhortation of the Holy One, when He was lying down in the couch at the Upavartana sāla grove at Kusinārā, as the annexed article will show.

The Holy site at Buddha Gaya restored by the Government of India in 1880 was handed over to the Saivite Mahant in 1890. Kapilavastu, the birthplace of the Holy One is in Nepal territory, and the Buddhists were expecting with great joy that they would have at least one holy site where they could have a complete ārāma built. Benares, Sarnath is famous in Buddhist history. The most important Sutras were delivered by the Lord Buddha and His chief disciple, Sāriputra, at this sacred spot.

At one time the greater part of the Gangetic Valley was dominated by the holy teachings of The Blessed One; but today we have not even a few acres of ground dedicated to Him.

The glory of Deer Park departed with the capture of Benares by the Muhammadan invader in 1193 A. C. During the period of Muhammadan despotism no Buddhist ventured to visit Benares, and for the first time under the tolerant and enlightened rule of England, the Buddhists contemplated erecting a Vihāra, after a period of desolation.

The holy site at the Deer Park has already a Jain Temple and close to the Jain Dharmasāla there is a Muhammadan tomb; but the rightful heirs of the consecrated spot has no place of worship; and it was to show our love to the Holy One that the Maha Bodhi Society contemplated erecting a model ārāma for the delectation of visitors visiting the site hallowed by the imperishable associations of the anuttar dhamma chakkappavattana when the Lord Buddha established His Reign of Law.

The site that was owned by the Maha Bodhi Society

was dedicated to the Lord Buddha, and it is against Buddhist ecclesiastical law to alienate land consecrated to the Blessed One.

The Maha Bodhi Society would therefore implore you to be graciously pleased to have the order for acquiring the Buddha land cancelled. The Collector of Benares gave us the hope that through you we could get the matter settled.

If the land is acquired by the Archaeological Dept., our future programme of establishing a Pali College at the holy spot shall have to be abandoned. The Vihara building naturally will suffer.

On behalf of the Buddhists of Asia the Maha Bodhi Society most earnestly request that you will be graciously pleased to help them to establish the model ārama, as ordained by the Lord Buddha by informing the Government of the United Provinces that you have taken the prayer of the Buddhists into your consideration, and that you have granted their prayer.

You have helped the Buddhists in manifold ways, and the Maha Bodhi Society have been able to erect the Sri Dharmarājika Vihara in Calcutta owing to the solicitude you have shown the Society.

This prayer of ours which we most earnestly make will, it is hoped, be granted, which will help the Maha Bodhi Society to revive at least something of the past forgotten glories of the consecrated spot.

The proposed Vihara at the Deer Park shall be built in accordance with your wishes, and in harmony with the sacred architecture of the holy site, and India for the first time will see a real Buddhist ārama.

Trusting that you Sir John will help us in the matter and have our cherished desire consummated.

Yours sincerely,

(Sd.) THE ANAGARIKA DHARMAPALA.

Genl. Secretary, M. B. S.

LORD BUDDHA'S ANNIVERSARY.

(From the "Bombay Chronicle").

At the Madhav Baug on Wednesday, the 10th May a public meeting was held to celebrate the birthday anniversary of Gautama Buddha. There were *bhajans* and songs in the beginning. Mr. K. Natarajan presided. The meeting was a representative one, including members of most of the communities in the city.

Mr. Natarajan said it was very strange that Indians should not celebrate the life of the greatest Indian and the greatest man ever known, namely, the illustrious Lord Buddha. The receiving of a poem from a Mysore lady had reminded him of this and he had at once written to the venerable Anagarika Dhammapala at Calcutta and the latter at once wrote an encouraging letter to the speaker, naming the day on which the anniversary fell, and they were thankful to Dr. A. L. Nair for the arrangements made for that gathering. He welcomed the Japanese friends present at the meeting, on behalf of them all. He hoped that they would celebrate this annual event not only in Bombay, but in every city throughout this country.

MR. A. H. HYDARI.

Mr. A. H. Hydari said it might be news to them that as an orthodox Moslem he should reverse and adore Buddha.

His teachings had reached Europe through Arabic books and he was revered as a saint, both by the Moslems and Chirstians. Buddha had inspired tre best art they had ever produced. The speaker had shown a European author the paintings of Ajanta and he had told him that they were as great works of genius as any of Michael Angelo. Because their religious art was so great and because he inspired it, he asked the Indians to revere the greatest Indian ever born in this country.

THE CULT OF LOVE.

Mr. Lallubhai Samaldas was glad that the teachings of Buddha had not been yet forgotten by them. His greatest teaching was his love of men, and it was the misery of men, his love of humanity, that led him to renounce the world, with a view to relieve humanity. If he had loved humanity a little less he might not have been so successful in finding out a solution—the solution of Nirvana. His real teaching was love of humanity and his teaching had affected the lives of many of them.

BEST WEAPON AGAINST CASTE.

Mr. G. K. Devdhar said Buddha's great teachings were likely to be of great use to them at this juncture of their national life. There were crores of their countrymen now living, whose fallen condition would not but bring tears to their eyes. It was Buddha who called himself their friend to their countrymen of the depressed classes, were treated worse than dogs, especially in Southern India. Buddha's teachings would be of the greatest help to them in raising their depressed brethren. Let us shed the insolence of superiority of caste from our hearts, said Mr. Devdhar, and lift up the fallen in the light of Buddha's teachings.

JAPANESE CONSUL'S SPEECH.

The Japanese Consul, Mr. E. Nuita, said he was thankful to the President and the Indians present there for the hospita-

lity and friendship extended to him and the Japanese present there. He was from Japan where many of their Buddhist friends must have gathered that very day to celebrate the occasion. The Japanese had, therefore, accepted the invitation and come to the meeting and they felt as if they were in Japan amongst their own friends. The Japanese would be very glad because Indians had extended hospitality to them. It was needless for him to review the history of Buddha and Indo Japanese relations from the Buddhistic point of view. Japan had made remarkable progress in every line of her national life and for that progress she owed much to the spirit of Buddhism which came from India to Japan. They, in Japan, would be very gratified at the friendly relations between the Japanese and Indians. He was a Japanese and he was glad to be united with them. He was glad to be present at the meeting and he was thankful to them for their hospitality on behalf of his friends and himself.

Mr. G. B. Trivedi and Mr. C. P. Ramaswamy Iyer also spoke.

SWAMI SATYADEV.

Swami Satyadev said they would not have fallen so low, if they had not given up Buddhism. He asked them to study the teachings of Buddha. Never was there so much tolerance as under the Emperor Asoka. That was the grand beauty of Buddhism. It was Buddha who liberated women, as no other religious preacher had done. Buddha had shown the way to the fallen, raised them, encouraged them and taken them to his heart. Fallen women or fallen men were the same to him. He was their saviour. Buddha had spread his teachings throughout the world by means of his missionaries. His teachings to-day were as applicable as they were 2,500 years ago. Because they had given up Buddhism they had fallen so low, and they would get swaraj when they would embrace that religion again. He hoped to devote the next few years of his life to the spread of Buddhism.

MR. M. R. JAYAKAR.

Mr. Jayakar said he was glad to have such a gathering as that where persons of all kinds of political opinions were present. They had in their midst the Japanese Consul and Mr. Jayakar emphasised the need of such occasions being revived, because mankind and humanity honoured those virtues in dead men, for which they imprisoned living men. They must condemn such a practice. There was a great need in this country that the human belief and confidence, which they had always associated with Buddha should be revived. During the last two years India had seen those very virtues, which they all admired in Buddha, being imprisoned. They spoke of *Tyaga*, and complete self-effacement which they admired in the great Buddha. When they went to the root of certain events which had happened in this country, which they had carried in their minds, they would think that such an occasion as the present one was needed. They had to remember one or two things in that regard.

ASIATIC UNITY.

They wanted to make a beginning by making a little endeavour for constructing Asiatic unity. There was no harm in having as high ideals as possible and the presence of the Japanese gentlemen there was a good augury. Their best letter of introduction when they went to Japan, or to outside countries—was that they came from a country, the highest spirituality of which was embodied in the figure of Buddha. In course of time they wanted to find out the central medium which ran throughout all Asiatic countries. The unity of Asiatic countries had been denied from high quarters, because some of these were high and some low. The second principle was that conquest or capture could take place by tenderness and not by violence? What was the better way of capturing—tenderness or violence? That was the struggle of theirs. They were amidst the movement which typified that struggle.

They must not judge of the success or otherwise of the great movement, from a tiny little part of a couple of years. They must have at least 200 years for that purpose. Fortunately the Indian Penal Code did not touch ambition and their ambition was that the psychological unity of Asia might be constructed by such efforts and that the virtues which they revered in dead men might be admired in living men. (Cheers).

With a vote of thanks by Mr. Narottam Norarji, who asked that subscription might be collected for the purpose of having a permanent society, the meeting terminated.

(Indian Social Reformer).

REVIEW.

THE BUDDHIST ANNUAL OF CEYLON FOR THE BUDDHA YEAR 2466.

The third number of this annual pictorial published by the enterprising firm of Buddhist printers in Colombo, Ceylon, has been sent to us for review. The editor, Mr. S. W. Wijayatilaka is to be congratulated in having been able to get an able band of contributors to supply him with the articles on a variety of subjects regarding the noble Aryan faith promulgated by the Great Teacher Sākyamuni for the Annual.

The cover of the Annual is quite artistic, and the feature of this number is that it is free from advertisements which formed a special feature in the last number. Perhaps it was due to the criticism of Dr. Dahlke who did not wish to see advertisements in a publication intended for the dissemination of the Dhamma of the Tathāgato. The Annual contains 62 pages of letter press

and a considerable number of half tone pictures of consecrated sites famous in the history of Ceylon Buddhism.

The greater portion of articles in this number are contributions from Europeans. The article on the Ethics of suicide is a jumble. The writer makes the blasphemous suggestion that "the Buddha Himself committed suicide" because "He deliberately and consciously rejected the rest of His natural term of life." If this theory is accepted we have to bring the name of Jesus also into the category of suicides. The Blessed One for the first time is charged with a crime that He had condemned in the most emphatic way. He had prophesied that He would pass away three months hence, and for three months He continued exhorting the bhikkhus to live the diligent life, and passed away after He had attained the anupādisesa nibbāna dhātu under the sala trees while experiencing the different stages of Jhāna. And this is understood as suicide!

Dr. Dahlke is extra critical. The history of Christian church architecture has yet to be written. The origin of the church facades may be traced to Buddhist Viharas. The very dome of the Vatican is a copy of the dome of the Buddhist dagobas. The early Christians had no edifices, and the Vatican designers copied Buddhist designs. We have to remember that the religion of Jesus was born five centuries after the establishment of Buddhism, and when the Byzantine Christians began to erect churches they had for their prototypes Buddhist viharas in Turfan, and in Persia.

Copies of the Annual may be had at the Maha Bodhi Book Agency. Price per copy is Rs. 1-8 plus postage 6 annas.

FOSTER ROBINSON MEMORIAL FREE HOSPITAL.

REPORT FOR FEBRUARY AND MARCH, 1922.

The following are the figures of patients examined and treated free by the Honorary Medical Faculty of the above Hospital during the months above referred to :—

FEBRUARY.				PATIENTS.
Sinhalese	...	...	...	1,954
Tamil	...	...	...	177
Mohammedan	...	...	...	375
Burgher	...	...	...	90
Other Nationalities	...	...	...	5
Residents	...	...	...	1
TOTAL				2,602

Decoctions given free	...	...	5,204
Medicinal Oils free	...	ounces	180½
Other Medicines free	...	drams	196

MARCH.				PATIENTS.
Sinhalese	...	...	...	2,044
Tamil	...	...	...	184
Mohammedans	...	...	...	457
Burgher	...	...	...	99
Other Nationalities	...	...	...	1
Residents	...	...	...	1
TOTAL				2,786

Decoctions given free	...	...	5,568
Medicinal Oils free	...	ounces	171½
Other Medicines free	...	drams	295

HONY. SECRETARY,

Foster Robinson Memorial Free Hospital.

FINANCIAL

FOSTER MISSIONARY FUND.

EXPENSES FOR MARCH, 1922.

	Rs.	A.	P.
Clerk Salary for February and advance for March,			
April and May 	83	0	0
Revd. Sugata Kanti, Rs. 5, M. O. Comm. Rs. 2 ...	5	2	0
An Orphan, Rs. 10, M. O. Comm. As. 2 ...	10	2	0
Revd. Saranankara Boarding Fees and Expenses,			
Rs. 36 M. O. Comm. As. 8 ...	36	8	0
Food for 1 Bhikkhu and 2 Boys for March ...	67	9	0
Servant Salary for February and Advance for March,	22	0	0
Bimalananda School Fees and Admission Fee ...	5	0	0
Bimalananda Books 	3	4	6
Devananda School Fees 	3	0	0
Devananda Books 	1	3	9
Revd. Srinivasa's Teacher Salary ...	4	4	0
Book for Revd. Saranankara	4	9	0
Dhoby 	1	7	6
Carriage hire, Tram hire, and other petty expenses ...	8	13	9
TOTAL ...	255	15	6

RECEIPTS.

Mr. H. E. Adams of New Haven, America, has kindly sent Rs. 7-8 for the Foster Missionary Fund.

SRI DHARMARAJIKĀ VIHARA.

Statement of Receipts and Expenses for the month of
April 1922.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Rent of Hall of the Vihara ...	4	0 0	Electric Bill ...	12	12 9
Charity Box Collection ...	21	14 9	Candles, Flowers, Oils, etc. ...	19	7 0
Mrs. U. Maung Gyi, Akyab ...	50	0 0	Johnston Hoffmann and Co. for Vihara album presented to Lord Ronaldshay	176	8 0
U. Kyan Zan, Calcutta ...	1	0 0			
Mrs. Alma Senda	2	0 0			
<hr/>			<hr/>		
Total Receipts ...	78	14 9			
Less Receipts ...	129	13 0			
<hr/>			<hr/>		
Total ...	208	11 9	Total ...	208	11 9
<hr/>			<hr/>		

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MANAGER,
MAHA-BODHI JOURNAL,
46, Beniapukur Lane, Calcutta.



BUDDHA

(From the water-colour painting by Brahmachari Ganendranath of Belur Math, taken from the Ajanta Caves)

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men, Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

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SHELLEY ON CHRISTIANITY.

Percy Bysshe Shelley died by drowning on July 8, 1822. On the 8th of July the British people celebrated the centenary of his death. He was the poet of Liberty and the foe of ecclesiastical Christianity. His first work *Queen Mab* shows how contemptuously he treated the Arab deity of Horeb

A vengeful, pitiless, and almighty fiend
Whose mercy is a nickname for the rage
Of tameless tigers hungering for blood.

.....
I, God, awoke; in seven days' toil made earth
From nothing; rested, and created man;
I placed him in a paradise, and there
Planted the tree of evil, so that he
Might eat and perish, and my soul procure

Wherewith to sate its malice, and to turn,
 Even like a heartless conqueror of the earth,
 All misery to my fame.

Shelley's description of the good man is sublime. Here
 are his words :

There is a nobler glory which survives
 Until our being fades, and, solacing
 All human care, accompanies its change;
 Deserts not virtue in the dungeon's gloom,
 And, in the precincts of the palace, guides
 Its footsteps through that labyrinth of crime;
 Imbues his lineaments with dauntlessness,
 Even when, from power's avenging hand, he takes
 Its sweetest, last and noblest title-death;
 —The consciousness of good, which neither gold,
 Nor sordid game, nor hope of heavenly bliss,
 Can purchase; but a life of resolute good,
 Unalterable will, quenchless desire
 Of universal happiness, the heart
 That beats with it in unison, the brain,
 Whose everwakeful wisdom toils to change
 Reason's rich stores for its eternal weal.

Shelley in his "Prometheus Unbound" describes a temple
 in distant India in this wise :

And beyond Indus and its tribute rivers,
 Trampling the torrent streams and glassy lakes
 With feet unwet, unwearied, undelaying,
 And up the green ravine, across the vale,
 Beside the windless and crytalline pool,
 Where ever lies, on unerasing waves,
 The image of a temple; built above,

Distinct with column, arch and architrave,
 And palm like capital, and over-wrought,
 And populous most with living imagery,
 Praxitelean shapes, whose marble smiles
 Fill the hushed air with everlasting love.

In Act III, Scene III Shelley makes Prometheus to speak thus :

Asia, thou light of life,
 Shadow of beauty unbeheld : and ye,

English speaking Buddhists should read Shelley's poems. They contain ideas which only a Buddhist could express. Shelley may be called the Buddhist poet.

WHAT IS BUDDHISM.

A scientific study of Buddhism has yet to be made. We have a few Pali scholars engaged in editing the sacred texts and translating them into English. The Buddhist tradition is that the student who wishes to study the religion of the Tathagata should be taught by a learned Thera Bhikkhu who has a knowledge of the Dhamma and the Vinaya. The technicalities of the philosophy could only be explained by one who has himself been trained in the guruparamparā interpretation. The primitive teaching of the Buddha has been handed down from generation to generation since the time of the Blessed One. In the time of the Buddha the Doctrine was divided into nine categories, viz., Suttam, Geyyam, Veyyākaranam, Gāthā, Udānam, Itivuttakam, Jātakam, Abbhūta-dhammam, Vedallam ; but at the first Convocation held at the Saptā-

parni cave, in Rajagir, under the presidency of the great Arhat Mahā Kassapo, the Council of five hundred personal disciples of the Great Teacher, adopted the present nomenclature, viz., the Vinaya Pitaka, Sutta Pitakā and the Abhidhamma Pitaka.

The Vinaya Pitaka contains the Bhikkhu Pātimokkha, Bhikkhuni Pātimokkha, Maha Vibhanga, Bhikkhuni Vibhanga, Mahavagga, Cullavagga and Parivāra. The Sutta Pitaka contains the Dighanikāya, Majjhimanikāya, Samyuttanikāya, Anguttaranikāya, and Khuddakanikāya. The Abhidhamma Pitaka contains the Dhamma sangini, Vibhanga, Dhatukathā, Puggala paññati, Kathā vatthu, Yamaka and Patthāna.

The Digha has 34 long discourses; the Majjhima has 152 middling discourses; the Samyutta has five "Vāras" containing about 7762 discourses; the Anguttara has eleven nipatas containing about 9557 discourses; the Khuddaka contains the Sutta nipātā, Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Vimāna vatthu, Peta-vatthu, Theragathā, Therigathā, 550 Jātakas, Mahanid-desā, Culaniddesa, Patisambhidāmagga, Apadāna, Buddhavamsa, Cariyapitaka.

To understand the sacred texts the study of the commentaries is necessary. The Vinaya pitaka has a complete commentary called the Samantapāsādikā, and to each of the Nikāyas of the Suttapitaka there is a commentary, and each book of the Khuddaka nikāya has a separate commentary. The Abhidhamma pitaka has three commentaries called the Atthasālini, Sammohavinodani, and the Pañca pakarana Atthakathā. There are also the Tikās for the commentaries of the three pitakas.

The important commentaries of the Sutta pitaka are the Sumangala vilāsini, the Papañcasûdani, Sārattha pakāsinī, Manorathapurani, Paramattha jotikā. There are minor commentaries for the texts of the Khuddakanikāya.

The literature of the Pitakas had its origin in the Magadha and Kosala countries. The present collection was distributed to the Buddhist world after the third convocation held at Patna in the reign of the great Emperor Asoka.

The larger commentaries were translated from the ancient Sinhalese commentaries by the illustrious Buddhaghosa who went to Ceylon in the 5th century A. C., and the lesser commentaries were written by the great Dhammapāla of Kañcipura in the seventh century A. C.

The Pali literature though lost to India yet had been helping the people of Ceylon, Burma, Siam and Cambodia in strengthening their faith in the Great Teacher, Sākyamuni. This very important literature contains interesting material which is necessary for the historian of India to compile a history from B.C. 1000 to 500 A.C.

The Sanskrit texts containing the Doctrine of the Buddha had their origin in North-west India. From Taxila westward the Sanskrit texts were studied by the monks, who carried the literature to China. The Sanskrit texts were translated into the vernaculars of Turkestan, Tibetan, Korean, Chinese, and from Korea the collection of the translations was taken to Japan.

In Japan the sacred scriptures of Buddhism are printed in Chinese characters. According to a recently published report of a Buddhist publishing house in Kyoto, there are 1700 works on Buddhism in 7140 volumes

dating from over 1500 years ago. These have been printed by the Zokyo Shoin Publishing House, Kyoto, in 150 sets of 750 volumes containing more than 157,000 pages. The net price of the whole set is £85. Had there been no destruction of the Buddhist libraries in India, we should have to-day a voluminous literature as large as we have to-day in Ceylon, Burma or Japan. Great had been the loss to India because of the extinction of this noble religion. Happily India gave before she was conquered by the Arab and Hun invaders, her rich inheritance to Ceylon and the Far East.

There is also a rich literature on Buddhism in the libraries of the Tashi and the Dalai Lamas of Tibet. Perhaps some day it would be possible to collect from different sources the rich store of Buddhist literature and brought over to the Calcutta University. The Libraries of Paris, St. Petersburg, and the British Museum have each a collection of Buddhist texts from the different Buddhist countries, and we hope that wealthy Indians who love India will make a united effort to gather from different Buddhist countries the priceless treasures which had their origin in the land watered by the Ganges and the Jumna.

Research scholarships enabling students for the study of Pali, Chinese, Tibetan and Japanese in connection with the Indian Universities should be founded, and unmarried students should be selected from various parts of India who would bestow their time in making researches in the field of Buddhism to find out the part played by Indian Buddhists in the civilization of the Asiatic races during the last 2,000 years. Pali texts should be printed in Devanagari characters together with the principal commentaries

for the use of Indian scholars. A History of Indian Civilization has to be written from authentic sources, and the Pali texts would be a promising field to gather materials from for such a work.

Although India was the home of Buddhism, yet no genuine work on Buddhism is to be found in Indian soil. The Puranas mention nothing of the great work done by Indian Buddhist kings, and all that is to be found about Buddha is that He came as an Avatar to delude the Asuras in order to prevent them going to heaven.

The Vishnu Purana speaks of the Avatar who in the form of Vishnu, appeared in the form a Digambar to the Asuras who were practising tapasyā on the bank of the Narmada river and preached to them to give up following the Vedamarga. The unthinking millions on the strength of this text believe that the Buddha was a hater of Vedas, and therefore think that Buddhism was a nihilism. The writer of the Vishnu Purana evidently had not the least idea of the Arya Dharma proclaimed by the Blessed One. Great is the ignorance that is exhibited by the millions in India, regarding the Great Teacher. The Padma Purāna speaks of the "pracchanna Bauddhas", and the writer evidently being ignorant of the Aryan Dharma, speaks of the "Bauddhas" as being naked or clad in blue garments. No Bhikkhu is allowed even to hold conversation with a naked ascetic, and no Bhikkhu is allowed to wear blue garments. The rules of the Vinaya are very strict, and a slight knowledge of the Vinaya rules is sufficient to show that the writer of the Padma Purana had not seen a yellow robed Bhikkhu, or had any idea of the Arya Dharma of the Blessed One. Evidently the writer had in his mind

either the Digambar Jainas or some sect of ascetics who preached a doctrine under the name of Māyāvāda. Here is some work for a scholar to ransack the different Puranas in order to find out what the writers have recorded about the "Bauddhas" and the Māyāvādīs.

The author of the "Sarvadarsana Sangraha" has also misrepresented the doctrine of the Blessed One. When the author began writing his work, Buddhism had already disappeared from Indian soil.

Then we have the so-called refutations of the Buddhist doctrine by Sankara. Professor Yamakami Sogen in his very interesting work "Systems of Buddhist Thought" says :

"The explanations given of the origin of the names of the four classes of Buddhist philosophers in Hindu works, such as the Sarvadarsana Sangraha and the Brahmavidyabharana, are fanciful and incorrect, ignoring as they do the historical sequence of the development of thought."

After a period of utter forgetfulness extending over seven centuries, an attempt is now being made in India for the first time to get some kind of knowledge of the wonderful Doctrine that the Blessed One taught to the people of India, 2,500 years ago. The desire to get at the root of the things is most noble, for then alone could we obtain truth. A mere superficial study of the texts would not be sufficient to get a comprehensive knowledge of the higher aspect of the doctrine that was taught to the truth seeking self-sacrificing disciples of the Sangha by the Great Teacher. To get at the truth of the sublime Doctrine we have to go to the custodians of the Religion,

who from generation to generation, have preserved the meaning of the teachings. The religion of the Buddha is a science and only the determined student is able to acquire the capacity to understand the Doctrine. The student of Buddhism has to live the life of the Brahmachari as ordained by the Teacher, and he has to follow the discipline in order to attune his mind to enter the penetralia of the higher Doctrine. This was emphasised by the Buddha that those who have had not the training in the Discipline of the Vinaya could not be expected to grasp the spirit of His teachings. The psychology of the Dhamma is different from the religions that teach about God and soul, which are dogmas and not realizable Truths.

The Dogmas that were current at the time that Buddhism was born may be enumerated here, viz.

1. The world is eternal. This is the truth and any other belief is false.
2. The world is not eternal.
3. The world is finite.
4. The world is infinite.
5. The jiva and the body are identical.
6. There is no identity between the jiva and the body.
7. The individual exists after death.
8. The individual does not exist after death.
9. The individual exists but after death ceases to exist.
10. Neither there is an individual now nor shall there be after death.
11. The world and the atman are eternal.

12. The world and the atman are not eternal.
 13. The world and the atman are eternal and not eternal.
 14. The world and the atman are not eternal neither now nor hereafter.
 15. The world and the atman came into existence without external aid.
 16. With external aid the world and the atman came into existence.
 17. The world and the atman came into existence without external aid and with external aid.
 18. The world and the atman came into existence neither with the aid of self nor with the aid of another, but it has a final cause.
 19. The world and the atman enjoy both misery and happiness eternally.
 20. The misery and the happiness of the world and the atman are not eternal.
 21. The misery and the happiness had an eternal past but not an eternal future.
 22. The misery and the happiness of the world and the atman had neither an eternal past nor shall have an eternal future.
 23. The happiness and misery of the world and the soul are self existent.
 24. The happiness and the misery of the world and the soul are caused by another.
-

BODHI-DHARMA OR THE WISDOM-RELIGION.

III

(Continued from page 252 of the last issue.)

H. P. B. and Colonel Olcott arrived in England from New York on New Year's Day, 1879, stopping a short time in London to see the members of the British Theosophical Society (afterwards called the London Lodge) and some leading Spiritualists and Egyptologists. On Jan. 19, they left for Bombay, passing through several terrific gales, in the midst of which we find H. P. B. writing in her diary:—"Night of tossing and rolling..... Oh for the Land! Oh for India and HOME!"

In his *Incidents in the Life of Madame Blavatsky*, Chapter IX, 1st Edition, 1885, Mr. A. P. Sinnett writes:—"Her Theosophic Mission appears to have had India as its objective point from the outset", that she "came to India to plant the Theosophical Society in the soil where it was destined chiefly to flourish." This confirms some of the points brought forward in my last article. How could one doubt that the Trans-Himalayan Masters of Wisdom had India in view "*from the outset*" in their great effort for the rehabilitation of Buddhism—*real* Buddhism, the Bodhidharma of the Archaic Ages taught by all the Buddhas? This effort is peculiarly significant at the close of the first five thousand years of the Kali Yuga, and approximately two thousand five hundred after Gautama Buddha's Enlightenment and Renunciation of Nirvana (the Trans-Himalayan Tradition). How, I say, could one doubt this when one reads the Maha Chohan's Letter, written in 1880? This, however, will be dealt with later on. At present we are concerned with the arrival of

H. P. B. at Bombay in February 1879, and the activities immediately following.

It was while they were at Bombay that she and Colonel Olcott became acquainted, at first through correspondence, with Mr. Sinnett, then editor of the *Pioneer*. It was to him and to Mr. A. O. Hume, a Revenue official at Simla, that the Letter from the Maha Chohan, above mentioned, was written. We come now to the founding by H.P.B. of the *Theosophist*, "a monthly journal devoted to Oriental Philosophy, Art, Literature, and Occultism" The first number appeared on October 1, 1879; but to read Colonel Olcott's account in *Old Diary Leaves* it might be supposed she had little or nothing to do with it. I feel that, in justice to H.P.B.'s memory, I must place on record my condemnation of the whole tone which Colonel Olcott uses in writing of his great colleague; of the petty feelings shown, and the baseless and unworthy insinuations, throughout his four volumes. To call them "The True History of the Theosophical Society" is preposterous; it is a case of *Hamlet* without the Prince. Good man, tireless and devoted worker as he undoubtedly was, Colonel Olcott's egotism was quite beyond the normal; consequently he was incapable of understanding the real H. P. B. How different might have been the subsequent history of the Society had he been able to bring himself to listen more often to her advice! But he did not possess that true humility which would have enabled him to recognise her as immeasurably his superior in the occult sense; although, as we have already seen, he became her pledged pupil before they left America!

In the first number of the *Theosophist* there is much of

extreme importance, germane to my present purpose; e.g. in her editorial "What is Theosophy?" H. P. B. says:—"Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilisation." It is followed by one entitled "What are the Theosophists?" In it H. P. B. speaks of the Society being established "upon the footing of a Universal Brotherhood", showing that *with their arrival in India* the time had come to make this a cardinal principle of the Society. Only two months later, in December, at Benares, the constitution was entirely remodelled and established on a purely esoteric basis. H. P. B. publishes a full account of it in the *Theosophist* for April, 1880, under the significant new double title :

THE THEOSOPHICAL SOCIETY OR UNIVERSAL
BROTHERHOOD.

Beneath are the words;—"Formed at New York, U. S. of America, Oct. 30, 1875." I need hardly remind my readers that the New York Society did not concern itself with Brotherhood at all (see my previous article, p. 249). Next follow:—"Principles, Rules, and Bye-Laws, as revised in General Council at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th Dec., 1879."

The most notable and vital features of this new Constitution, formulated in and for India, are the following :

"Formed upon the basis of a Universal Brotherhood of Humanity," there was a General Council, and the President was "himself subject to the authority of a Supreme Council representing the highest section." This

section being, as we shall see further on, confined to "Initiates in Esoteric Science and Philosophy" (i.e. the Masters), it is evident that the Society in its new form was to be under Their direct control. This is a very important point, as showing that the intention was to place India once again under the spiritual guidance of her ancient Rishis.

The declared plans were :—

- (a) "To keep alive in man his spiritual intuitions."
- (b) "To oppose and counteract...bigotry in every form, whether as an intolerant religious sectarianism, or belief in miracles or anything supernatural."
- (c) "To promote a feeling of brotherhood among nations....."
- (d) "To seek to obtain knowledge of all the laws of Nature...and Occult Sciences."
- (e) "To gather for the Society's library....correct information upon the various ancient philosophies, traditions, and legends..."
- (f) "To promote...non-sectarian education."
- (g) "Finally and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual." The necessary instruction was to be given by members of the "First Section" (i.e. the Masters) under "a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher."

The Society was divided into three Sections :—

The First was "composed exclusively of profi-

cients or initiates in Esoteric Science and Philosophy."

The Second consisted of those who "have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives."

The Third was the "Section of Probationers", who were divided into "Active, Corresponding, and Honorary." They were "on probation, until their purpose to remain in the Society" had "become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated."

It is evident, therefore, that this section was intended for candidates for Chelaship, and that promotion to the Second Section implied that the candidate was "accepted" by the Members of the first. This purely Esoteric basis for the *whole Society* was interfered with by Colonel Olcott's exoteric objections and activities. When H.P.B. finally had to leave India in 1885 (again owing to this attitude of his in failing to support her in refuting the Madras Missionary attack), she revived it as the "Esoteric Section", at London, in 1888.

A very important clause, in view of the political activities of the present T.S. in India, was the following;—

"The Society repudiates all interference on its behalf with the Governmental relations of

any nation or community, confining its attention exclusively to the matters set forth in the present document..."

H.P.B. had already struck this note very forcibly in the *Theosophist* for Oct., where, speaking of the Society's programme, she writes;—

"Unconcerned about politics : hostile to the insane dreams of Socialism and Communism, *which it abhors* (Italics mine. A.L.C.)—as both are but disguised conspiracies of brutal force and selfishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic concerns only the man of matter. His body may be enslaved; as to his Soul he has the right to give the proud answer of Socrates to his Judges. They have no sway over the *inner* man. Such is the Theosophical Society, and such its multifarious aims and objects..."

In a "True History" of the T.S. this new and very important Constitution ought to have been fully recorded; but not even the barest mention is to be found in *Old Diary Leaves*. Colonel Olcott devotes several chapters of vol. 2 to the events at Benares, when H.P.B. and he were the guests of the Maharajah; but, as usual, they are mostly minor matters, entertainments, and affairs in which he

was the leading figure. H. P. B. only comes in when she satisfies his craze for phenomena. It was ever her custom to give him the limelight, and he took full advantage of it. That there must be some reason for this extraordinary omission is certain. It may be that what he flippantly called "the brotherhood plank" being now introduced was not agreeable to him. Certainly he would be likely to object to the occult character imparted to the new T. S. He invariably showed an entire want of comprehension of such matters and undisguised indifference (not to say contempt) for anything "occult", or "esoteric". This fatal lack in his make-up rendered him quite unable to appreciate the formation of the T.S. OR U.B. on an esoteric basis with the Masters as the Supreme Council and First Section, and H.P.B. as Their accredited Agent and Representative.

On Feb. 11, at Bombay, he records a quarrel with H. P. B. because he "flatly refused" to cancel a trip to Ceylon and stay to help her with the *Theosophist*. "A Master visited her on the 19th."; and as a result, on the 25th., they came to an agreement to "reconstruct the T. S. on a different basis, putting the Brotherhood idea forward more prominently, and keeping the occultism more in the background..." The inference is obvious: Colonel Olcott had evidently made various objections to the new Constitution drawn up at Benares: we may therefore fairly conclude that in the form published in April it had been modified somewhat, because at the end are words:—"Revised and ratified by the Society at Bombay, Feb. 26 and 28, 1880."

A word on H. P. B. 's "real relation to the T. S.

should here be said. In the first article it was shown that she was specially trained for her work and told by her Master that she would have to form "a Society." In a private letter to Mr. W. Q. Judge, written about 1887, she says :—" I am the Mother and the Creator of the Society; it has my magnetic fluid...Therefore I alone and to a degree...can serve as a lighting conductor of Karma for it. I was asked whether I was willing, when at the point of dying—and I said, Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of the night, when I get rid of the physical shell..." Although given somewhat out of its proper place, I quote it here to show that whatever the "President-Founder" (as he always liked to be called) may have believed, and whatever subsequently became the commonly accepted opinion among members of the T. S. generally, H. P. B., and she alone, was its "Creator". She voluntarily accepted its Karma and, as we shall see, she "bore the cross" of its failures and mistakes.

If, then, in 1887, H.P.B. alone could "save" the Society, the obvious inference is that when she finally did go in 1891, it was because the further efforts she made had been in vain, and that it had been proved impossible to carry the Society safely through into the 20th century (see June number, p. 219, 1st par.) as its Founders, the Masters, had hoped to do.

ALICE LEIGHTON CLEATHER.

(*To be continued*)

ERRATA.

The last line on p. 247 (July) and the first on p. 248 should be transposed so as to read: "The world is not prepared yet to understand the philosophy of Occult Science, that there are hidden powers in man which are capable of making a *god* of him on earth."

In the June number, top of p. 217, the date of Mr. Judge's death should be 1896, not 1890.

BUDDHISTIC ANTIQUITIES.

(Continued from page 240 of June issue)

BENGAL.

Tamluk Town.—Head-quarters of the Sub-division of the same name in Midnapore District, Bengal. It figures as a place of great antiquity in the sacred writings of the Hindus. It first emerges in authentic history as a port, being the place whence the Chinese pilgrim Fa Hian took ship to Ceylon in the early part of the fifth century. Another celebrated pilgrim from China, Hiuen Tsiang, speaks of Tamluk in the seventh century as still an important harbour, with ten Buddhist monasteries, 1000 monks and a pillar erected by King Asoka, 200 feet high. Indigo, silk, and copper (*tamra*), the last of which gave its name to the place were the traditional articles of export from ancient Tamluk. Hiuen Tsiang found the city washed by the ocean the earliest Hindu tradition places the sea 8 miles off, and it is now fully 60 miles distant. The process of land-making at the mouth of

the Hooghly has gone on slowly but steadily, and has left Tamruk an inland village on the banks of the Rupnarayan river. Under the rule of the ancient Peacock dynasty, the royal palace and grounds are said to have covered an area of 8 square miles, fortified by strong walls and deep ditches. No traces of the ancient palace is now discernible except some ruins to the west of the places of the present Kaibartta Raja, which is built on the side of the river surrounded by ditches, and covers the more moderate area of about 30 acres. The old city lies under the river silt, even the great temple is now partly under ground and the remains of masonry wells and houses are met with 10 to 21 feet below the surface. A considerable number of old silver and copper coins bearing Buddhist symbols have recently been discovered in the midst of debris from the crumbling banks of the Rupnarayan.

(Imperial Gazetteer Volume XXIII page 217).

Udayagiri Hill (Sunrise hill) one of the peaks of Asia range in the Jaipur subdivision of Cuttack District, Bengal.

The hill is in the form of an amphi-theatre, and in the centre are some Buddhist remains. Here stood a temple consisting of three parts; a sanctuary containing a colossal image of Buddha in a sitting and meditative posture, a porch now in ruins and a brick wall encircling the temple with a gate facing the east. The image, which is now buried up to the breast, seems with the pedestal to be about 10 feet high. North of the temple are two well-carved images of Bodhisattva, and farther north two more images of Bodhisattva have recently been found. To the west of the temple is a well; and at the

entrance to the amphi-theatre is a large image of the two-handed Padmapani Bodhisattva, cut out of a single gneiss slab standing on a pedestal, in all about 8 feet high. (Imp. Gazetteer V. XXIV. p. 109).

Sanchi.—Ancient site in the Bhopal State, Central India. The country between Sanchi and Bhilsa is famous as the site of the most extensive Buddhist remains now known in India, though, as Fergusson has pointed out, they may not have possessed the same importance in Buddhist times, and owe their survival to their situation in a remote and thinly peopled country. The great stupa, the chief object of interest, stands conspicuously in the centre of the hill. This building forms a segment of a sphere, solid throughout, and built of red sandstone blocks, with a diameter of 110 feet at the base. The stupa is enclosed by a massive stone railing, with monolithic uprights 11 feet high, which is pierced by four gates covered with carving both illustrative. To the north and south originally stood two monoliths, which may have borne edicts of Asoka, one of which near the east gate was still entire in 1862 and measured 15 feet 2 inches in height. Just inside each gate is a nearly life-size figure of one of the Dhyani Buddhas; but unfortunately they have been moved, and no longer occupy their original positions. The carved gates are the most striking features of the edifices. They stand facing the four cardinal points, and measure 28 feet 5 inches to the top of the third architrave, and with the ornamentation above, 32 feet 11 inches. They are cut in a white sandstone rather softer than the red stone used in the mound and are profusely carved with scenes from the Jataka stories and

other legends. It is noteworthy that Buddha himself is nowhere delineated. Bodhi trees or footprints alone represent him; of the meditating or preaching figures common in later Buddhist Sculpture there is no trace.

The construction of the mound is assigned to 250 B.C. and it was probably erected by Asoka. The gates, judging from the inscriptions upon them, are slightly earlier than the beginning of the Christian era. Of the history of Sanchi we know nothing. Neither of the Chinese pilgrims, Fa Hian or Hiuen Tsiang, makes any mention of the place, while the Mahavamso merely narrates a tale of how Asoka, when sent as a young man to be governor of Ujjain, married the daughter of the Sreshtin or headman of Chaitiyagiri or Vasanta-nagar, of which the ruins, now known as Beshnagar, may be seen near Bhilsa, but no mention is made of this stupa.

Close by are the ruins of a small temple, built in Gupta style, and probably of the fourth century A.D. Beside it stand the ruins of a Chaitya hall or Buddhist Church, which is of great importance architecturally, being the only structural building of its kind known to us, the other examples of Chaitya halls being rock-cut. All that remains are a series of lofty pillars and the foundations of the wall, which show that it was terminated by a solid apse. To the north-east of the great stupa formerly stood a smaller one, which is now a heap of bricks with a carved gateway before it. To the east on a kind of terrace are several shrines with colossal figures of Buddha, on the western slope of the hill, down which is a rough flight of steps leads, is the smaller stupa, surrounded by a railing without gates.

Several relic caskets and more than four hundred epigraphical records have been discovered, the last being cut on the railings and gates. A fragment of an edict pillar of the emperor Asoka carrying a record similar to that on the Allahabad pillar and the pillar lately discovered at Sarnath has also been unearthed here. The record is addressed to the Maha-matra in charge of Malwa, and appears to refer to the upkeep of a road leading to or round the stupa. Great interest attaches to the numerous inscriptions on the gates and railings. Some are from corporate bodies, as from the guild of ivory-workers of Vidi-sha (bhilsa), and from private individuals of all classes, landholders, aldermen (Sethi), traders, royal scribes, and troopers, showing how strong a hold Buddhism had obtained all classes of the people. No different sects are mentioned, such as are met with in Buddhist cave records, but the presence of Saiva and Vaishnava names proves the existence of these forms of belief at this period. The donors live at various places, Eran (Eranika), Pushkara (Pokhara), Ujjain (Ujeni), and elsewhere. The records run from the first or second century B. C. to the ninth and tenth A.D., and include some of unusual interest. One assigns the gift of an upper architrave on the south gate to Rano Sari Satakarni, one of the Andhra kings, in characters which fix the date of its erection in the first half of the second century B. C. Two records dated (in the Gupta era) in A.D. 412 and 450 record grants of money for the feeding of beggars and lighting of lamps in the great vihara (monastery) of Kakanadabota. Another record appears to refer to a Kushan king, probably Jushka or Vasudeva. In these records the name of the place is written Kakanada,

or in Pali Kakanada, the name Sanchi nowhere occurring.

(Imperial Gazetteer of India Vol. XXII page 27, 28 and 29). For further information see Sir J. Marshall's handbook "*Sanchi*."

SHEO NARAIN.

CHAITARRYA'S STAY IN BUDH GAYA.

It was my heart's desire to visit Budh Gaya before I died, and that desire was fulfilled a few years ago. When I entered the premises of the temple I felt I was in some place where mind receives a comfort beyond measure. When I entered the temple and stood with hands, which as if it were mechanically clasped, before the image of the great master, I was in a state of such ecstatic delight that for several minutes, I lost myself and did not know where I was. I was actually unconscious for a time as if in a trance. The psychology of it is clear. My intensity of desire to visit the place first gave me a mental composure, next the fulfilment of that desire sent me to a world of imaginative gratification of such an immensity that my intellectual faculties gave way to emotion. After this trance I went out of the temple moving backwards with my face concentrated on the image. My mind was in a peculiar condition, each step backward meant the parting of company with some object of love with a feeling of sorrow of a particular kind beyond words to describe. I left the place with mingled feelings, the satisfaction of a long cherished desire, mixed with an unwillingness to leave the place of such bliss. I need hardly say this visit

produced an effect on me which has influenced my life since.

From what I experienced myself I am of opinion that Chaitanya must have received an inspiration in an infinitely higher degree than my puny self. Of course his was a greater and a purer mind. He adapted the impression received at Budh Gaya to the propagation of his cult. Here is a quotation from a well known historian. One can very well trace the genesis of Chaitanya's intense love of humanity:—"Of all the varied phases of Indian thought arising within the lull that preceded the final conquests of the Mughals, that phase which it was the mission of Chaitanya to proclaim, with all the power of his eloquence and mesmeric influence of his presence, shows most clearly how deeply the time was moved by a faith or devotion in a deity, with whom, as a consummation, complete union is sought. Chaitanya, first inspired at Buddha Gaya by the universal sympathy of the Buddhist sage, and then roused to enthusiasm by the memories of the thought of past ages as they swept round the temple of Jagannath, went forth from his wife and child as an enthusiast, to proclaim the love for, and of, Krishna, at a time when Luther was preparing to rouse Europe by his preaching. Five hundred years have passed away since the time Chaitanya spread a faith in the saving grace of Krishna throughout the land, nevertheless, down to the present day, the same spirit that inspired Chaitanya continues still to dwell among his followers." (A Literary History of India page 350).

THE FUTURE RELIGION OF THE WORLD.

BY PANDIT SHEO NARAIN, ADVOCATE, LAHORE.

One cannot hazard an answer to the question what will be the future religion of the world. Various speculations are made by thinkers. Each religion hopes to engulf the whole world but this pious wish is problematical. It is regrettable that *Religion* itself whatever its nominal form is losing ground generally, the spirit is slowly departing leaving conventionalities, rituals and outward observances behind. At the same time superstitions, erroneous beliefs and blind faiths still survive. It is probable that rationalism some day will eradicate them.

Buddhism, Christianity and Islam are missionary religions of the world. Buddhism is rather dormant though it is permeating itself among the cultured. Christianity and Islam are both active in their propaganda and in half civilised parts of the world they can claim some success of conversion. Of the present religions of the world Buddhism has nothing to fear from Science, its principles being rational, it can stand all tests of criticism based on reason. The other religions are construing their scripture so that they may not be inconsistent with Modern Scientific Truths. The inert religions like Zoroastrianism, Confucianism, Hinduism and Shintoism are putting their houses in order to resist their absorption by other missionary religions.

The true province of Buddhism is to inculcate moral rules of conduct, remove false beliefs, imaginary fears and illusory hopes. If its principles are recognised and

followed in practice, its conquest is complete whether the source is admitted or whether followers of those principles call themselves Buddhists or not.

Buddhism cannot prosper and get a hearing if it takes up a crusade against the extant religions, because the more you criticise a religion, greater tenacity an obstinate adherence is the result. Its success lies in the demonstration of its own principles which must necessarily involve a refutation of false notions. A Buddhist preacher should strive to convince the world ;

- (1) That misery exists in the world, not the work of a malignant personality but as a fact that misery can be reduced to a minimum by human effort.
- (2) That no actions of man go unrewarded and his conduct should be regulated by certain moral principles which inherently possess their sanction, he can thus attain to a state of mind and body which can make life worth living. That his salvation does not depend on the favour of any intermediary, nor can his evil deeds be vicariously atoned ; in brief he is himself the author and architect of his condition.
- (3) That man should regard all life sacred human as well as subhuman.
- (4) That in order to correctly grasp moral rules of conduct, his brain must not be muddled by any intoxicants.
- (5) That in a normal state of his brain he ought to know that it has a limited capacity and

his puny intellect cannot comprehend the incomprehensive economy of the universe nor can it know the unknowable. His pretensions of defining the attributes of a great government of the limitless universe cannot be true or accurate.

- (6) That prayer, and devotion are merely disciplines, they cannot invoke interventions from an unknown source because laws cannot be impeded suspended abrogated in favour of individual supplicants or aspirants.
- (7) That the incomprehensible and the unknowable cannot incarnate its whole or part in human or other forms.
- (8) That the judgments on man's good or bad deeds cannot be deferred to a period of cataclysm but are disposed of by a law of causation which works automatically.
- (9) That there is a middle path evolved after deep meditation by a human being in India known as Lord Buddha. It is the best code for all humanity and that it is a perfect code devoid of allurements, fascination or false fears, but a stern reality invulnerable against criticism and will remain ever true.

The tract of thought in modern times is converging to the realization of the principles briefly sketched above and if the world accepts these principles, the triumph of Buddhism is complete.

A modern Writer Mr. G. Wells opines as follows

to the future religion of the world: "This will not be Christianity nor Islam nor Buddhism nor any such specialised form of Religion but religion itself pure and undefiled; the eightfold way, the kingdom of Heaven, Brotherhood, creative service and self-forgetfulness. Throughout the world man's thought and motives will be turned by education, example and circle of ideas about them, from the obsession of self to the cheerful service of human knowledge, human power and human unity".

(Well's page 604, "Outlines of World's History")

A closer study of Buddhism will show that the future religion in the terms in which he has expressed his idea is nothing more or less than Buddhism. The world will be the better if the ideal presented by Mr. Well is accepted not only in theory but in practice. The Buddhistic formula is

I bow to reason

I bow to duty

I bow to brotherhood

This embodies in a condensed form all that is wanted for civilized man to assimilate and carry out in practice.

Signs are not wanting that a wave of Buddhism is expected in India if not in the world, with what results nobody can predict or surmise with any degree of confidence.

THE LATE CANON FARRAR ON BUDDHISM.

The late Canon Farrar was a theological bogey and a dogmatist. To him nothing is sacred except the sayings of the Galilean Carpenter, son of Joseph and Mary,

who during his meteoric career in the backwaters of Galilee, did nothing except denounced the scribes, high priests, Pharisees, Sadducees, lawyers, curse trees, killed hogs, treated every one who did not agree with him as if he was an enemy, threatened every one with hell damnation, called those who came before him thieves and robbers, associated with the wine bibbers, sinners and publicans and the fallen women of the town, violated the rules of hygiene, cured the blind with a mixture of his saliva and mud, was always hungry, and angry, wept, and threatened the village folk with coming calamities, put them to fright by telling them that the world was to come to an end within the life time of his contemporaries, never associated with a philosopher, preached the gospel of pessimism, and inactivity, boasted that he would come with the angels of heaven in power and glory to judge the people and to send those that did not accept him to an eternal hell of fire and brimstone, whose very disciples did not trust him at the critical time, but fled, and whose chief disciple swore three times that he did not know 'the man', who allowed himself to be taken up by Satan and made to sit on the pinnacle of the temple, and who was taken up to the summit of the highest mountain in the world and shown all the kingdoms of the world, who showed fear to die, who prayed three times in the garden of Gethsemenē to a phantom to remove the cup of death from him, and who after his resurrection showed the eager desire to eat broiled fish, who went to heaven in the very body which could subsist on physical nutrition of fish and bread, and this Jesus is now held up as the superior to the Lord of Compassion. The attempt is ridiculous.

One might attempt to compare the muddy stream of Jordan with the sacred Ganges, or the Carmel hill with the snowy Himalayas. This is what Canon Farrar says of the Supreme Teacher of Gods and men :

"The Buddha Sakya Mouni, so far as we can disentangle his real life from a mass of monstrous and often senseless traditions, is one of the noblest and purest figures in History ; yet there was a needless and uncleanly abjectness in several of his precepts ; his religion is a blank and dreary atheism ; his morality a narrow selfishness ; his heaven an extinction of sentient existence ; his loftiest social action a perverted bodily service." Reproduced in the *Calcutta Statesman* of Sunday, April 16, 1922.

In this paragraph the late Canon Farrar had shown his stupendous ignorance of the sublime ethics, the noble psychology and the scientific philosophy of the teachings of the Aryan Saviour. Canon Farrar is dead, but his false sayings live misleading thousands of muddleheaded people who believe in the unscientific superstition of the backwaters of Galilee.

For a hundred years the muddleheaded Christians of England, United States, Canada and in the British colonies, the stupid and blasphemous hymn is sung :

From Greenland's icy mountains
What though the spicy breezes
Blows soft o'er Ceylon's isle
Where every prospect pleases
But man is only vile.

That is Christian love. A religion that lacks the spirit of universal compassion and loving kindness, and shows no hope for the erring, except an eternal hell is fit only for the savage. The Christians have no sense of

shame, they lack the spirit of decency. Arrogant, insolent, conceited they are because they erroneously think they have Truth, while to us they appear only in possession of the crumbs that fell from the children's table, and are living in a land of illusion.

We should like to suggest that in these days of scientific enlightenment the disgusting, indecent, hymn of the old theological fogey should be eliminated from the Christian hymn book.

Asia did not care for Jesus nor heard of him until the pirates of Europe came on their plundering expeditions to Asia. The Catholic fathers and the Portuguese and Spanish pirates traversed the seas destroying whatever they could find in the countries they landed. In Ceylon the Catholic pirates destroyed the old civilization of the Aryan Sinhalese, and in Japan the prelates made the secret attempt to change the loyalty of the nobles from the Emperor to the Italian Pope. The trick was discovered and the Machiavaellian padres and the converts were killed, and the Catholic religion was no more allowed to preach in the Mikado's empire. To-day Jesus is advertised by the padres, but not more than Johnny Walker's Whiskey and Lipton's Ceylon Tea and Eno's Fruit Salt.

In all sincerity we say that the teachings of Jesus are not equal to the wise sayings of the great thinkers of Asia. Think of the grand utterances of the Chinese philosophers who were honoured by the millions of Chinese. Jesus was not honoured by his own village folk; his disciples were cowards, and they fled when he was arrested. It is foolish to hold up Jesus as a thinker and philosopher to

the civilized races of Asia, who had an older civilization than the Christian upstarts.

The following words from the mouth of the great American agnostic Ingersoll are enough to show what sensible people think of the bush doctor of Galilee :

Christ cared nothing for painting, for sculpture, for music—nothing for any art. He said nothing about the duties of nation to nation, of king to subject ; nothing about the rights of man, nothing about intellectual liberty or the freedom of speech. He said nothing about the sacredness of home, not one word of the fireside, not a word in favour of marriage, in honour of maternity..... Was he kinder, more forgiving, more self-sacrificing than Buddha? Was he wiser, did he meet death with more perfect calmness than Socrates? Was he more patient, more charitable, than Epictetus? Was he a greater philosopher, a deeper thinker, than Epicurus? In what respect was he the superior of Zoroaster? Was he gentler than Laotse, more universal than Confucius? Were his ideas of human rights and duties superior to those of Zeno? Did he express grander truths than Cicero? Was his mind subtler than Spinoza's? Was his brain equal to Kepler's or Newton's? Was he grander in death, a sublimer martyr than Bruno? Was he in intelligence, in the force and beauty of expression, in breadth and scope of thought, in wealth of illustration, in aptness of comparison, in knowledge of the human brain and heart, of all passions, hopes, and fears, the equal of Shakespeare, the greatest of the human race?

THE DIFFERENT SCHOOLS OF BUDDHISM IN INDIA.

A hundred years after the Parinibbāna of the Blessed One the Bhikkhus of Vesāli began to accept gold and silver from the people and the Theras of the Buddhists

Church convened a Council and declared the Ten Indulgences introduced by the Vesali Bhikkhus are a violation of the Vinaya rules. The opposite party thereupon summoned their Council and seceded from the School of Sthaviras, and established the Mahasanghika nikāya. They were known as the āchāriya nikāya in opposition to the Sthavira or the Theravāda Nikāya.

The Mahasanghika School then began to form new sects, viz., GOKULIKA, EKABBOHARIKA, PRAGNAPTIVADA, BAHULIKA and CHAITYAVADA.

The Theravāda Nikāya thenceforward was considered too strict and new sects began to grow. They are Mahimsāsaka, Vajjiputtaka, Dhammottarika, Bhadrāyānika, Channagārika, Sammittiya, Sārvarthavadi, Dharmaguptika, Kāsyapiya, Sankantika and Sutravādi.

At a later period new sects began to be formed: they are—Hemavata, Rājagiriya, Siddharthaka, Purvasaili, Aparasaili, Vājiriya, Vaitulya, Andhraka and Anya Mahasangika. These sects rejected the original Buddha vachana and compiled their own Pitakas and Tantras.

The Theravāda school in Ceylon gave birth to two sects: Dhammaruchi and Sāgalika.

With the exception of the two schismatic schools in Ceylon, the rest of the schisms originated in India.

The schismatic schools co-operated with Brahmanical teachers and incorporated in their Pitakas hostile views against the original views of the Buddha. The Theravāda was known as the Vibhajjavāda who rejected the heretical views of the Puggalavādins. The Puggalavādins accepted a permanent existence of the atman. They were known as Hinayānists and the Theravāda

which rejected the Atman theory were known as the Mahayānists. The Hinayāna sects were more powerful than the Mahayāna in the sixth century A.C.

MOSLEMS & ANGLO-SAXONS IN CONFLICT.

The year 1926 is destined to shake the world to its foundation, both physically and politically with a succession of plagues, famines, floods, shipwrecks, rioting and revolution, according to The British Journal of Astrology, which has drawn the horoscope for that year, when the planets Mars and Mercury will be in conjunction.

Six years later, the great Armageddon is to take place. It will be a final conflict between Mohammedanism, allied with Bolshevism, against the united Anglo-Saxon world. It will end in a "Universal peace" in 1932, but "there will be so few of us left, and we shall all be so tired, that peace would happen anyhow," the horoscope says.

BAISAKHI PURNIMA AND BUDDHISTS.

The World and the New Dispensation, Calcutta weekly,
(Brahmo Samaj.)

But if the month of Baisakh is sacred to our Hindu brethren as the month of Vows, and to us as a legacy from Keshub to be turned into a consecrated instrument of the Spirit, to the Buddhist this month (the Wesakha) is indeed as the holy of holies. The *Baisakhi Purnima* is at once the anniversary of the birth, the enlightenment as well as the passing away of our beloved Buddhadeva. Is then the celebration of Buddha-day to be left to the few professing Buddhists, scattered over the country, most of them outsiders—either Ceylonese or

Burmese, while Hinduism rests content with merely giving a place to a deified dead Buddha in its pantheon of *avatars* (incarnations)? Or is not this ancient country one vast *līlakṣhetra* of the Master who has risen again and again weaving the golden thread of a divine love and spirit of service, of compassion and *nirvana* in the tangled web of Indian life? Who knows how much the spirit and memory of Buddha is interwoven in the old Shiva-cult—Nature's hill-gold—when it finally emerged as a benign and compassionate personality in the ascetic Mahadeva, in the enlightened Sankara—described as a *prachchanna bauddha*, and in Chaitannya with his *jīve daya* (compassion to the creature) whose birth is said to have been welcomed with rejoicing by contemporary Buddhists in Bengal? Surely none but the God of Resurrection could have later, wrought out of the passionate *bhakti* of Keshub a new and risen Buddha-deva made memorable by Yogi Aughore in his life and work? And since historic researches point to Bengal as the greatest propagating centre of Buddhism down to the 15th century with the very term *dhamma* reminiscent of the Buddha's times, it is fitting that Bengal and especially the the believers of the *Vidhan*, should celebrate with illumination the return of the Light of Asia to his own kith and kin."

Lord Buddha's Triple Anniversary: For the first time, Bombay will hold a celebration of the thrice sacred anniversary in commemoration of the birth, enlightenment bodily dissolution of the Buddha Sakya Muni, on the full moon in Vaisakh, which falls this year on Wednesday next, the 10th May. The celebration will take place appropriately at Madhav Baug, and representatives of all communities are expected to take part in honouring the memory of the greatest Indian and the greatest man of any age or clime. Similar celebrations will be held at Calcutta, and also at the holy places sacred to Buddhism, namely, Kapilavastu, where the future Buddha was born 2546 years ago, at the hallowed site, Buddhagaya where the Bodhisattva became the supremely enlightened Buddha 2511 years ago, and at Kusinara where the Blessed One passed

away 2466 years ago. The venerable Anagarika Dhammapala observes in a letter to us: "Brotherhood, loving-kindness, renunciation, are the principles that India's children have to follow which the Great Teacher taught. Egoism, selfishness, caste pride are the principles that He condemned. India was the beacon-light of Asia in the Buddhist period. Her great sons went all over Asia carrying the torchlight of arts, crafts, agriculture and an ennobling morality. The discoveries of modern science, the researches of psychologists, are bringing Buddhism nearer to the Western world. "Hatred does not cease by hatred, hatred ceases by love," was the law that the Buddha laid down 2500 years ago. In the Buddhist period there was no untouchableness, because of the low birth of man. Then the criterion was character. 475 millions of Buddhists look to India as their holy land, and yet the sons of India through their ignorance know not this fact." It is sometimes said that Buddhism breeds pessimism. There is so much of silly, sentimental optimism about that we are not sure that pessimism is a thing to be condemned. We are most foolish when we are most happy. That was said not by a Buddhist but by a Christian. Pessimism does not at any rate shut its eyes to painful realities. The morbid type of it sinks fascinated by the sight, but the healthy, sturdy type which was that of Buddha impels us to self-reliance and to strenuous endeavour.

Ho! ye suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss,

Its spokes of agony,

Its tire of tears, its nave of nothingness.

This is the message that India needs most today, and it is not mere chance that Bombay next Wednesday will institute a celebration which, we earnestly trust, will become an annual national celebration all over the country.—*Indian Social Reformer.*

WESAK IN LONDON.

Vesakha Day was celebrated by the Buddhist Society of Great Britain and Ireland on the evening of May 11, 2466 (1922). in the Lecture Hall, 3, Upper Woburn Place, London.

The Hon. E. C. F. Collier (*Chairman of the Buddhist Society*) presided over a large audience of Buddhists, the following countries being represented: Great Britain, Ceylon, China, Burma, Siam, Japan, Finland, and the United States of America. The room was decorated with beautiful flowers surrounding the statue of the Blessed One, above which was hung the silken Buddhist Flag. Appropriate Addresses were delivered by Messrs. Howell Smith, B.A., F. J. Payne, R. Scott, and N. H. Mendis. Captain J. E. Ellam (*General Secretary*) gave a short account of the activities of the Society during the past year.

The meeting was in every way successful and afforded yet another indication that the time is now ripe for the establishment of Buddhism as a religion in Great Britain.

J. E. E.

A GIFT TO THE VIHARA.

We acknowledge with thanks from Mrs. A. Ghose, a painting of her own, of Lord Buddha seated under the Buddha-Gaya Bo-Tree, mounted on a beautiful frame.

BUDDHA SOCIETY IN BOMBAY.

A meeting of the Buddha Society was held at the Cama Oriental Institute on Monday, the 26th June, 1922 when Mr. V. P. Vaidya, Bar-at-Law, presided. The Constitution and Rules with the following object was adopted and approved. To promote the Study and Comprehension of the Life and Teaching of the Lord Buddha and to form a meeting ground of all who love and revere Him.

Thereafter the following office-bearers were elected for the current year :

President :—Dr. A. L. Nair,

Vice-Presidents :—Mr. V. P. Vaidya, Bār-at-Law, and
Mr. K. Natarajan.

Hony. Secretary :—Mr. S. H. Jhabwala.

Hony. Treasurer :—Prof. N. K. Bhagwat.

Members of the Managing Committee :—Mr. Mavji C. Sheth, Mr. B. N. Motivala, Mr. G. K. Nariman, Mr. M. B. Kelaskar, Bār-at-Law, Rao Bahadur A. K. Pai, Mr. L. Begdanev, Mr. M. R. Jayakar, Bār-at-Law, Mr. K. Kelaskar, Hon'ble Mr. Lallubhai Samaldas Metha, Mr. Narottam Morarji Gokuldas.

A hearty vote of thanks to the Chairman terminated the proceedings.

(*Indian Social Reformer*).

FINANCIAL.

MRS. FOSTER MISSIONARY FUND.

Statement of Expenses of the above Fund for the Month of April, 1922.

	Rs.	A.	P.
Capt. Ellam, Buddhist Society, England	280	0	0
Mr. D. B. Jayatilaka, Y. M. B. A. Building Fund (2nd inst.)	300	0	0
Revd. Suriyagoda Sumangala Thero.	300	0	0
Teacher, School Fees, Books, Etc. for 3 Students	20	2	0
Boarding Fees for the Months of Baisak and Jaista for Revd. Saranankara	52	10	0
Servant Salary for March	17	0	0
An Orphan Boy, including M. O. Comm.	10	2	0
Revd. Sugatakanti Samanera	5	2	0
Slippers, Fan and Photographs	18	0	0
Tram fare, Train fare and other petty expenses	6	4	0
Food for 2 students and priest for April	61	13	0
TOTAL	1,071	1	0

SRI DHARMARAJIKA CETIYA VIHARA.

*Statement of Receipts and Expenses for the Months of
May and June 1922.*

MAY—

RECEIPTS.		EXPENSES.	
	RS. A. P.		RS. A. P.
Charity Box Collec- tion	3 10 0	Electric Bill for April	12 2 3
Rent of Hall	6 0 0	Flowers	3 0 0
Donation from Gan Ngoh Bee, Penang, St. Settlement	190 0 0	Servant Salary for April	12 0 0
Thakur Sahab Harisinghji	7 0 0	Candles	0 9 0
Total Receipts	206 10 0	Total Expenses	27 11 3
		Balance in Hand	198 14 9
		TOTAL	206 10 0

JUNE—

	RS. A. P.		RS. A. P.
Charity Box Collec- tions	9 0 6	Servant Salary	6 0 0
Rent of Vihara Hall	2 0 0	Flowers, Dhup	6 7 6
Mrs. Alma Senda	2 8 0	Carriage hire. Tram Fare, and Petty Expenses	15 15 9
Total Receipts	13 8 6	Electric Bill for May	16 7 3
Less Receipts	46 14 0	Messrs. Souza & Sons for Electric Repairing, Etc.	15 8 0
TOTAL	60 6 6	TOTAL	60 6 6

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

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No. 9

THE PROPOSED VIHARA AT THE DEER PARK, BENARES.

Since eight hundred years the sacred site at the Deer Park, Benares, where our Lord, the Blessed Tathagato proclaimed the Noble Doctrine 2511 years ago, has been abandoned by the Buddhist world. Indian Buddhism has ceased to exist since the destruction of the holy shrines at Savatthi, Benares, Nālandā, Buddhagaya &c. by the invading cohorts of Islam.

We are now witnessing the dawn of an era of enlightenment since the decipherment of the rock edicts of Asoka by James Prinsep. The establishment of British Rule in India has given the Buddhists hope to revive the forgotten Doctrine of Mercy, Renunciation and Happiness. The Maha Bodhi Society began work at the Deer Park in 1900, and we are now able to erect a vihara at the sacred site,

thanks to the munificence of the noble minded, heroic lady, Mrs. Mary Foster of Honolulu.

The foundation stone of the proposed vihara will be laid by H. E. Sir Harcourt Butler, Governor of the United Provinces, on Friday, the 3rd November.

We hope that devout Buddhists from Burma, Ceylon, Siam, Japan, Tibet will arrive in time to take part in the historic celebration.

We particularly request that a strong contingent of Burmese Buddhists will be present at the ceremony.

BODHIDHARMA OR THE WISDOM-RELIGION IV

(Continued from page 298 of the last issue)

In my last article I gave a summary of the re-constitution of the T. S. at Benares in 1879 on the basis of Brotherhood and true Esotericism, including a very important clause repudiating any interference with politics. In the *Theosophist* for July 1883 (Supplement) I find that H. P. B. and Colonel Olcott had to issue a most definite warning to the members, entitled "Politics and Theosophy". In it Colonel Olcott, among other things, says:—"Upon a hundred platforms I have announced this fact [absolute neutrality as regards politics]. . . Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed." He then alludes to the Police surveillance to which they had been subjected, and adds that "the Government of India, after an examination of our papers and other

evidence, became convinced of our political neutrality..." Proving how wise was the foresight which made H. P. B. become a naturalised American before leaving New York in 1878.

Contrast with this absolutely definite pronouncement the astounding assertion by Mrs. Besant recently in a sort of Manifesto to the members of her T. S.—

The work entrusted to me directly by the great Rishi who is—as one may say [*sic*—the spiritual Viceroy over India of the King of Kings of our world—is the bringing about of Home Rule in India, in close union with Great Britain, as part of a great Federation of Free Nations, a model of the future World Commonwealth.—*Theosophist*, March, 1922.

Why such a purely mundane *and political* idea should need the special direction of a Rishi is not explained. But, incidentally, Mrs. Besant thus proves herself to have definitely broken away from the traditional policy of *strict neutrality* formulated more than once by H. P. B. and Colonel Olcott when they came to India. Indeed Colonel Olcott goes so far as to say, in the warning from which I have quoted, "I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or dis-charter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world." Shortly afterwards he actually did dis-charter the Lahore Branch for this very offence.

As Mrs. Besant's "spiritual Viceroy" began operations for his "Home Rule" scheme some time ago, it is obvious that, as the President of the T. S. is his chosen "agent" on "the physical plane", the entire Indian T. S. ought long ago to have been dis-chartered.

I mentioned in my last article that H. P. Blavatsky and Colonel Olcott had corresponded with Mr. Sinnett soon after they reached India. This correspondence—which was partly about H. P. B.'s great work, *Isis Unveiled*, in which he was much interested—led to a visit she paid the Sinnetts at Allahabad, in December, 1879, where she met Mr. A. O. Hume. Mr. Sinnett gives an account of this visit in his *Incidents in the Life of Madame Blavatsky*.* He, like Colonel Olcott, finds it necessary to be continually apologising for, and criticising, his illustrious visitor. He, too, suffered from an abnormal bump of egotism, though at this time he and his wife seem to have been sincerely attached to H. P. B.; and to his credit be it said, Mr. Sinnett proved himself one of her most staunch defenders in the Madras missionary attack and S. P. R. crisis of 1884-5.

Early in 1880 she and Colonel Olcott, with Damodar K. Mavalankar (a Brahmin *Chela*, who was subsequently called by his Master to Tibet), visited Ceylon, where they “took *pânsil*” on May 25, “at a temple of the Râmanya Nikâya . . . and were formally acknowledged as Buddhists,” as Colonel Olcott writes, in *Old Diary Leaves*, Vol. II. He says:—“We had previously declared ourselves Buddhists long before, in America, both privately and publicly, so that this was but a formal confirmation of our previous professions. H. P. B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pâli words that we were to repeat after the old monk [but this must have

* First Edition ; succeeding ones are misleading, as Mr. Sinnett has added statements about H. P. B. which are not only untrue, but absurd.

been child's play to our struggles with Tibetan, under similar circumstances, at Buddha Gaya, in 1920. See my first article in the June number A.L.C.]. . . A great crowd was present. . . . When we had finished the last of the *Silas*, and offered flowers in the customary way, there came a mighty shout . . . and the people could not settle themselves down to silence for some minutes. . . . I believe that attempts have been made, by some of my leading colleagues of Europe and America, to suppress this incident as far as possible, to cover up the fact that H. P. B. was as completely accepted a Buddhist as any Sinhalese in the island . . . to be a regular Buddhist is one thing, and to be a debased modern Buddhist sectarian quite another. Speaking for her as well as for myself, I can say that if Buddhism contained a single dogma that we were compelled to accept, we would not have taken the *pânsil*. . . . Our Buddhism was that of the Master-Adept Gautama Buddha, which was identically the Wisdom-Religion of the Aryan Upanishads, and the soul of all the ancient world-faiths. . . ."

In these words Colonel Olcott strikes the keynote of the work H. P. B. came to do in India, viz.—to endeavour to prove to the Hindus the identity of the foundation of their ancient faith and worship with that of Buddhism (or rather Budhism or Bodhism—the Wisdom-Religion). At this herculean and (as the event proved) thankless task she laboured incessantly in the pages of the *Theosophist* for so long as she was able to remain in India, and continued it in her English magazine, *Lucifer*, to the day of her death.

In the autumn of 1880 H. P. B. again visited the

Sinnetts at Simla, where most of the phenomena described by Mr. Sinnett in *The Occult World* (his first book) took place. The effect upon him and Mr. Hume resulted in the establishment of a Branch of the T. S. entitled the "Simla Eclectic." Their interest in the phenomena, and the splendid vistas of further investigation along these lines which, so they considered, were thus opened up, decided them to ask "The Brothers" to take the "Simla Eclectic" specially in hand, and instruct them in occult science. Accordingly they both addressed letters to this effect to one of the Masters, and much of the replies was embodied in *The Occult World*. The Master, after going at some length into the *motives* which had actuated them in making their request for the favour of special instruction, writes :—

"Having disposed of personal motives, let us analyse your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives [H. P. B. and Colonel Olcott] shall have any voice; and, second, that one of us shall take the new body 'under his patronage,' and afford them 'direct proof' that he really possessed that superior knowledge of the forces of Nature and the attributes of the human soul which would inspire them with proper confidence in his leadership. I have copied your own words so as to avoid inaccuracy in defining the position.

"From your point of view, therefore, those terms may seem so very reasonable as to provoke no dissent, and, indeed, a majority of your countrymen—if not of Euro-

peans—might share that opinion. What, will you say, can be more reasonable than to ask that that teacher anxious to disseminate his knowledge, and pupil offering him to do so, should be brought face to face, and the one give the experimental proof to the other that his instructions were correct? Man of the world, living in, and in full sympathy with it, you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find it very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *rules*. . . The door is always open to the right man who knocks. And we invariably welcome the new comer; only, instead of going over to him, he has to come to us. . . Is any of you so eager for knowledge and the beneficent powers it confers, as to be ready to leave your world and come into ours? . . . Then let him come by all means, as the pupil to the master and without conditions, or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way. . . The new Society, if founded at all, must, though bearing a distinctive title of its own, be, in fact, a branch of the present body, as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood, and in other practicable ways. . . Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to

remodel the Theosophical Society on the principle of a college for the special study of occultism. . . ' !

It is difficult adequately to characterise such extraordinary conceit and effrontery on the part of these men ; its one advantage was to draw from the Master the very definite pronouncement that the Movement was intended to be for *the good of all men*, not for the benefit of "a chosen few" who were not even prepared to sacrifice anything really vital in order to earn the privilege of receiving such instruction ; neither were they prepared entirely or faithfully to follow those simple fundamental *rules* of conduct, *morality*, and self-discipline, which, as every Oriental student recognises, are an essential preliminary to receiving such teaching as that for which Messrs. Sinnett and Hume had asked. This perfectly comprehensible and natural attitude of a *Western mind*, as the Master himself recognises, is regarded by Eastern disciples as not only most unseemly but actually reprehensible. In fact, this—to them—extraordinary point of view called forth an exceedingly strong "Protest" from twelve " 'Accepted' and 'Probationary' Hindu *Chelas* of the *Himālayan Brothers*, their disciples in India and Northern Cashmere," which H. P. B. published in the *Theosophist* for September, 1882. They wrote that they claimed their right as disciples (*chelas*) "to protest against the tone used" and the "bold criticisms of H. X.—a *lay Chela*." This referred to a long letter from Mr. Hume, signed H. X., in the same issue. They proceed :—

No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypothesis. . . And we respectfully main-

tain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men. Belonging as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. . . .

We think that our blessed Masters ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while *two of the undersigned live with the venerated Mahatmas* [Italics mine.—A. L. C.], and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess [*sic!*]," it is no reason why "lay chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. . . .

Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H. X.'s letter [may be], its writer must not feel surprised to find that, we natives discern in it foremost and above all, an imperious spirit of domineering—utterly foreign to our natures—a spirit that would dictate its own laws even to those who can never come under *any one's sway*. No less painfully are we impressed by the utter absence in the letter we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

All the names which follow are those of Easterns, one of them being that of Damodar K. Mavalankar, to whom I have already referred. All sign themselves Fellows of the Theosophical Society, save the two actually living with the Masters in Tibet, whose names are printed

in large capitals thus—DEVA MUNI ∴ and PARAMA-HANSA SHUB-TUNG ∴∴.

I have quoted at some length from this "Protest", for not only do I—myself an "accepted *chela* on probation" since 1889—most fully agree with all that is stated; but I wish to establish, in the minds of those for whom I write, a thorough understanding of the foundation upon which the Society *created by* H. P. B. rested in its inception.

ALICE LEIGHTON CLEATHER.
(*To be continued*).

RAM MOHAN ROY.

It is necessary to remind our readers that no body who has come in contact with Buddhistic literature has been able to resist its influence and if an exhaustive analysis is made of the working of the minds of some of our religious reformers in India we will find that Buddhistic teaching had produced in them, consciously or unconsciously, a solicitude for the well fare of mankind. Probably Ram Mohan Roy, the founder of Brahmo Samaj would have been a different man had he not studied Buddhism for 3 years in Tibet. Here is a quotation from a well known work :—

"The clear and patent evidence that a new spirit was working among the people was the appearance of the first great reformer and apostle of modern India. Ram Mohun Roy, who lived and died a Brahman, was born in 1774 at Radhanagar, in the district of Hugli. In his own village he read Persian, proceeded to Patna to

learn Arabic, and thence to Benares to study, in Sanskrit, the "Upanishads," and "Vedanta." In 1790, at the age of sixteen, he produced—probably as much under Muhammadan influence as any other a treatise antagonistic to the idolatrous religion of the Hindus in which he laid the first foundations of a prose literature in his own vernacular, that of Bengali. As Ram Mohun Roy wrote himself:—

"After my father's death I opposed the advocates of idolatry with still greater boldness. Availing myself of the art of printing, now established in India, I published various works and pamphlets against their (the advocates of Idolatry) errors, in the native and foreign languages..... I endeavoured to show that the idolatry of the Brahmans was contrary to the practice of their ancestors, and the principles of their ancient books."

"After three years spent in Thibet to study Buddhism, he returned home and commenced the study of English, a language he afterwards wrote with a grace, ease, and precision that led Jeremy Bentham to declare that he wished that the style of James Mill had been equal to it."

(A Literary History of India, page 39).

SHEO NARAIN.

WHAT IS THE OBJECT OF BECOMING A BHIKKHU?

During the first twelve years of the ministry of the Lord Buddha the Bhikkhus were not bound by the disciplinary laws which at a later period were laid down for

the guidance of the Bhikkhus. They were exhorted by the Buddha to follow the general exhortation which the Buddhas of the past gave to their Bhikkhus. The Buddha Gautama followed the example of the previous Tathagatas during the twelve years, but He intuited that the Religion will not last unless laws were codified, and from the thirteenth year He began to promulgate the vinaya rules, which were codified three months after His anupādisesanibbāna nirvāna at the first Council of the five hundred Arhats held under the presidency of the great Arhat Maha Kassapo, at the Saptaparna Cave, Rājagriha.

The preliminary rules of advice which the Bhikkhus had to follow were embodied in three gāthās :

sabba pāpassa akaranam, kusalassa upasampadā
 sacitta pariyodapanam, etam buddhānasāsanam.
 khanti paramam tapo titikkhā, nibbānam paramam
 vadanti buddhā
 nahi pabbajito parupa ghāti, samano hoti param
 vihetha yanto.
 anupavādo anupaghāto pātimokkhe ca samvaro
 mattaññutā ca bhattasmim pantañca sayanāsanam
 adhi citte ca āyogo etam buddhāna sāsanam

(*Dhammapada*, *Buddhavaggo*)

Translation

Not to commit any sin, to do good until the consummation is reached.

To remove all impurities from the heart, this is the exhortation of the Buddhas.

There is no better asceticism than patience and forgiveness, and Nirvana is supreme, the Buddhas declare.

Never does the homeless ascetic destroy life; he is not a sramana who harasses others;

Reviling none, hurting none, with the sense organs fully restrained,

Moderate in eating, and loving solitude, he lives,

Practising the Heart Doctrine supreme. This is the advice of the Buddhas.

Princes, nobles, brahmans, rich householders hearing the Supreme Gospel of the Blessed One,—the scion of the Sakya race, of the Gautama gotra, claiming descent from the Sun, inheritor of the Traditions of the first Aryan king, Ikshvaku, the incomparable One, the teacher of devas and men, the Trainer of men,—joined the Order of the Yellow Robe. The door was open to all without distinction of caste, creed and sex, and men and women of all castes were admitted. The emancipated Bhikkhus went all over the Gangetic Valley proclaiming that Immortality has been found, and that man need no longer whine and pray, and he should possess the necessary qualifications, viz. good health, that he is not a soldier, that he was not in debt, and free from chronic disease and that he was not a criminal. Wealth and caste were unrecognized, only pure moral character. The applicant under twenty years was called a *sāmanera*, and above twenty years was called after he was ordained, an *upasampadā*, which required that he should follow the rules of the Vinaya. The Blessed One had to lay down minute rules of etiquette inasmuch as the laymen demanded that the Sramana Sākyaputras should be above ordinary folk in their saintliness. Each time the laymen came to

the Blessed One and complained against the Bhikkhus, they were summoned before Him, and the charge explained to them, and the rule was promulgated and the penalty proclaimed. In this wise the body of rules came to be codified, which to-day is known under the name of Pratimoksha. It contains *Four pārājika* rules, *thirteen sanghādisesa*, *two aniyatā*, *thirty nissaggiya pācittiya*, *ninety two pācitti*, *four pātidhesaniyāni*, *seventy five sekhiya*. Of the 220 rules laid down in the Vinaya for the guidance of the Bhikkhus, excepting the 4th pārājika rule, the rest are social and moral. Only the fourth rule in the pārājika category relates to the supercosmic. It is the rule which prohibits the Bhikkhu from talking to laymen about the psychical and mystic laws relating to the uttarimanussadhamma, or exhibiting the mystic wonders dealing with higher clairvoyance, clairauidience, telepathy, thought transference, working miracles and perfect holiness. The Bhikkhu life without the armour of uttarimanussa dhamma loses the lustre of sanctification. The 219 rules are practically a help to lead the saintly life of perfect holiness.

BUDDHISTIC ANTIQUITIES. ✓

(Continued from page 304 of August issue)

BAGH.—Village in the Amjhera district of Gwalior State, Central India, celebrated for the Buddhist excavations in its neighbourhood. (I. Gaz : page 183).

The famous caves, which lie about 4 miles west of the village, are of considerable archaeological interest. As

usual, they are locally known as the Panch Pandu, the five Pandava brothers being supposed to have inhabited them. The caves are excavated in the face of a sandstone hill 850 feet above the sea. Owing to the disintegration of a belt of clay stone superimposed on the sandstone, the roofs of most of the caves have been destroyed. All of the caves, which number eight or nine, are viharas or monasteries, there being apparently no chaitya hall or Buddhist church attached to them. In age they rank before the latest at Ajanta, and may be assigned to the sixth or seventh century A. D. In a room attached to the largest cave there existed formerly a series of frescoes equalling those at Ajanta. Unfortunately, they were never copied and have now vanished. Fergusson remarking on the appearance of the figures depicted considers that they represented people of Central Asia and not of India. I. Gaz. Vol. VI, page 184).

BHILSA.—The remains in the neighbourhood are more than ordinarily interesting. The earliest consists of a series of sixty Buddhist stupas or monumental tumuli, many of which contained relic caskets. These buildings date from the 3rd century B. C. to the first century A. D. the most important being that at Sanchi while others have been found at the adjacent villages of Andheri, Bhojpore, Satdhara and Sonari in Bhopal State, all lying within a radius of 12 miles of Bhilsa. North west of Bhilsa is the site of the old city Beshnagar. Fragments of Buddhist railings and other remains are still lying on the site, one railing is inscribed in the Characters of the Asoka period. VIII/105 I. G.

Amaravati $\frac{V}{P. 272-273}$ Imp. Gaz.

A village in the Sattanapalle taluk of Guntur District. A little to the north of it once stood the town of Dharanikotta, the capital of the Buddhist dynasty of the Andhras. This was first discovered by the servants of a local Raja who were searching for building materials. It was then hidden under a large mound of earth at the south-west corner of the village, which was locally known as the "Mound of lights". The Raja's men sunk a shaft through the centre of this, and found a soapstone casket containing a pearl and some relics. They played havoc with the marble sculptures of which the *stupa* was constructed. Some were built into mean temples in the neighbourhood, others used for making lime. While this work of devastation was in progress, Captain (afterwards Colonel) Colin Mackenzie visited the place in 1797. He wrote an account of the sculpture, published in the *Asiatic Researches* for 1807. The work of destruction continued, some of the marbles being built into the sides of wells and tanks. In 1816 Colonel Mackenzie paid a second visit to the place with a staff of draughtsmen and Assistants, and began the preparation of his folio volume regarding it, which is now in the India Office.

In 1840 Mr. (afterwards Sir) Walter Elliot excavated a portion of the mound and sent some of the marbles to Madras. Some years later a number of them were shipped to England, where they may be seen on the stair-case of the British Museum; and there attracted the attention of Mr. Fergusson, whose account of them in his "*Tree and Serpent Worship*" brought them a wide renown. In 1877 further excavations were undertaken by Mr. Robert Sewell who published an exhaustive account of the locality and

the sculptures in 1880. The vandalism of the villagers had by this time irretrievably ruined a great part of the marbles but the Government ordered the whole of the mound to be cleared and this was effected. This work laid bare a circular processional path, flagged with stones, which was edged on both sides by a tall railing of marble sculpture. At the points of the compass were four small chapels or entrances, with pillars. In the centre was doubtless originally the usual *dagoba*, but of this there is now no trace. The pillars, slabs, and cornices of the railing are covered with carving of astonishing excellence, the sculptures representing scenes in the life of Buddha and various Buddhistic emblems and zurbals (symbols). Fergusson considers that in elaboration and artistic merit, the rail, is probably the most remarkable monument in India. Inscriptions in the Brahmi Characters are frequent, and translations of some of these are given in Dr. Burgess's *Notes* on the stupa. A large series of the sculptures from the carved railing are now in the Museum in Madras, where they have been set up as far as possible in the relative positions which they originally occupied.

(To be Continued)

A BUDDHIST MISSION TO TIBET.

The active revival of the Buddhist Religion in all the Buddhist countries, and the reawakening of its ancient missionary spirit, is leading earnest Buddhists of all schools to a critical comparison of the various outward aspects of the Dhamma which is presented in so many

diverse forms. The two main divisions of Mahayana and Theravada are united in fundamental principles; but the externals, particularly of the Mahayana, present many features which seem, superficially at any rate, to be at variance with, or even opposed to, the teachings of the Great Master as recorded in the older, Pali Scriptures. Thus, nothing but good can accrue from a cool, unbiassed review, and a careful sifting of the various views and speculations advanced by the different schools. The importance of this is all the more necessary considering the very great interest which is being aroused in the study of Buddhism in Western countries. Here, Buddhism has to meet the test of modern, scientific rationalism which is destructive of mere myth and superstition.

It was distinctly laid down by the Buddha Himself that nothing should be regarded as truly His teaching which is not in accordance with reason and experience. The educated Buddhist knows well that such teachings as are directly attributed to the Buddha, and are recorded as nearly as possible in His own words in the Pali books, can pass this, or any other, test triumphantly. But there have been added various matters, more or less in the nature of philosophical and metaphysical speculations, which may have to be set aside. For, it must be remembered, our knowledge of the external, phenomenal world is progressive and is constantly changing; and what may be true for one generation may not prove to be so for another which acquires new and more perfect information in this direction. What is considered to be "the last word" in modern science will, very likely be superseded in future years, since science is always progressive.

In the course of our comparative studies, it becomes inevitable that we should turn our enquiry to the less known aspects of Buddhism as it is found in Tibet. The Buddhism of Tibet belongs to the Mahayana, but it presents certain features which distinguish it from the Japanese and Chinese phases. The Mahayana school arose somewhere about the first century of the Christian era, and Asvaghosha was one of its principal exponents, if, indeed, he were not the actual founder. The fourth and fifth Christian centuries were the period of the great Buddhist "schoolmen", of whom Buddha ghosha was the most eminent. But it is by no means precisely clear what may have been the specifics of the Mahayana at that time.

Buddhism was introduced into Tibet in the sixth or seventh Christian century, and Buddhist bhikkhus were invited to that country from India. These men would, in all probability, be Mahayanists, though no doubt very close copies, if not the original MSS. of the Pali Pitakas as compiled by the Council of Pataliputra about 239 B.C. may still have been in existence. It is also thought by some that many of the ancient records may have been taken for safety into Tibet, at the time of the invasion of India by the Huns and their persecution of Buddhism in the sixth Christian century, and again during the great Brahmanical persecutions of the ninth and tenth Christian centuries. It is considered just possible, therefore, that some of these MSS. may still be preserved in the monastery libraries of Tibet. If so, the discovery even of a few of them would throw a great light upon the earlier doctrine and the history of Buddhism.

This was one of the considerations which first led to the suggestion of a Buddhist Mission to Tibet.

A further consideration, namely, that the peculiar features of Tibetan Buddhism are not thoroughly understood, was aroused by the series of remarkable articles contributed to the *Buddhist Review* by Sunyananda, three of them written actually from a Lamaist monastery in Tibet, of which three one is not yet published.

Again, the idea of the extension of the scope of the International Buddhist Union to Tibet, where Sunyananda is its correspondent, added a further incentive.

It is quite easy to appreciate how the discussion of one department of knowledge led to the consideration of others, so that questions of ethnology, anthropology, and scientific researches generally, came to be raised.

The idea of a mission to Tibet was first tentatively expressed by Captain J. E. Ellam, General Secretary of the Buddhist Society in England, in a letter to the Anagarika Dharmapala more than a year ago. But it remained for Mr. George Knight, a member of the Buddhist Society, to formulate a definite scheme. Mr. Knight, who has had experience of similar expeditions in other parts of the world, discussed it with Mr. William Dederich, a gentleman who has always taken a great interest in all scientific and scholarly researches, and who organised the Shackleton Antarctic Expedition of 1914.

The upshot of it was that the Buddhist Mission obtained the financial support of Mr. Dederich and of some of his friends. Mr. Frederick Fletcher, an English Buddhist, a gentleman of considerable scientific attainments, took part in the early conferences. Finally, the advice of Dr.

William Montgomery McGovern, Vice-President of the British Buddhist Society, was sought. Dr. McGovern is an Orientalist of world repute, a profound Tibetan, Chinese and Japanese scholar, who has actually travelled in Tibet. He is a lecturer at the London School of Oriental Studies (London University) and at Oxford University, and is the author of several works, the last, recently published, being *An Introduction to Mahayana Buddhism*. Dr. McGovern signified his willingness to proceed with the Mission as general adviser and interpreter, and he obtained leave of absence from the Universities in order to do so. It was early realised that, to make the records of the Mission complete, and to add to their interest and educative value, a series of cinematograph films should be obtained. And so the services of Mr. William Harcourt, one of the most expert operators in England, was obtained. Mr. Harcourt is also a member of the British Buddhist Society. Thus the personnel of the Mission actually proceeding to Tibet consists of Buddhists, namely, Mr. Knight, Captain Ellam (co-leaders), Dr. McGovern, Mr. Fletcher and Mr. Harcourt.

The permission of the India Office in London, and of the Government of India had to be obtained. When it was made quite clear that the Mission has no ulterior objects in view save those above stated, that it is essentially a religious Mission from Buddhists to Buddhists, for the purpose of acquiring knowledge, this permission was readily granted. Under these circumstances, also, the Mission is assured that it will meet with a welcome from the Tibetan authorities, and credentials are being taken from the Buddhist Society of Great Britain and

Ireland, the International Buddhist Union, the Maha Bodhi Society, and from the heads of the Sangha in Ceylon. The Mission is taking with it an illuminated address enclosed in a silver-gilt casket for the Dalai Lama of whom an audience will be obtained; a silken banner bearing the device of the International Buddhist Union for the great Cathedral of Lhasa; and gold-enamelled medallions for the Dalai Lama, the Teshu Lama and the principal dignitaries. The establishment of a modern Buddhist University and Hospital will be discussed and medical stores are being taken.

The Mission is starting rather later than was anticipated, but it is hoped to reach Lhasa before the severe weather sets in, to spend the winter there, and to return in the spring.

On returning, a book, or books, recording the observations and discoveries of the Mission will be published, and from the films alone it is anticipated that the cost of the Mission will be recovered.

It is confidently expected that results of the greatest interest and value to the study of Buddhism, and to scholarship and science generally will be obtained.

J. E. ELLAM.

THE BUDDHIST MISSION TO TIBET

WESTMINSTER.

20th July, 1922.

Dr. W. M. McGovern, who left London last Friday with the British Buddhist Mission to Tibet, has given the

"Sunday Times" some further particulars of the object which the travellers are seeking to promote. Since Manning penetrated to Lhasa in 1811 there has been no serious attempt to learn the facts about that mysterious country, apart from the Younghusband Expedition of 1903, which went with anything but sympathetic intentions.

That was an expedition of soldiers; this is a mission of brothers. Buddhists are going to great Buddhists in a perfectly friendly spirit. Dr. McGovern expresses his confidence that with such excellent credentials from the Buddhist Societies of Great Britain, India, Ceylon, and Burma he and his companions are assured of a hearty welcome from the Tibetans, and they anticipate no difficulty in carrying on their literary and archaeological investigations.

Quite apart from the valuable information which may be derived from this close contact with Buddhist lore and scholarship, the party will be able, it is hoped, to gain light on the origin and early history of the human race. Dr. McGovern has been specially commissioned by the Trustees of the British Museum to examine the famous libraries of Lhasa and the literary contents of the monastic institutions, so far as access can be obtained to them with the consent of the Tibetan authorities. He will also purchase for the British Museum and other learned bodies such volumes as are of value, provided that their removal from the country is permissible.

In addition to the literary treasures and scientific specimens which the mission hope to bring back, they aim at securing the first complete picture records of Tibet and

the Tibetans. One member of the party is a skilled photographer and cinematographist, and it is intended to get pictures of the religious processions and ceremonies as well as of the occupations, handicrafts, folk-dances, and other features of the daily life of the people. As regards this part of the programme, however, the investigators will be well-advised to satisfy themselves in the first instance that such results can be obtained without offence to the peculiar susceptibilities of the people.

THE ROUTE TO BE FOLLOWED.

The base of the expedition will be established at Darjeeling. From there the travellers will follow the same route through the mountain passes to Gyantse as was used by the Younghusband Expedition. It will be a trying journey, with extremes of heat and cold, the party having to cross the Sikkim Tibet frontier at a height of 14,000 feet. Transport will be difficult, but they are going to make use of a specially designed lorry which will run on wheels when the roads serve, but will be convertible into a sledge in the snow areas, and into a boat for navigating rivers.

Gyantse will be the first objective. There they hope to be met by Tibetan authorities, to whom their credentials will be presented with a view to further progress into the heart of the country.

Striking North-West from Gyantse the party hope to reach the Brahmaputra at Shigatse, and to make a 160 mile journey down the river by boat to a point about 30 miles south of Lhasa. This part of the journey has never yet been made by Europeans and is practically unmapped.

Dr. McGovern concludes by saying that their important task will be undertaken in a spirit of reverent and scientific inquiry, and in the hope of bringing back, in about a year's time, a mass of information which will be of the deepest interest and value.

—THE CEYLON DAILY NEWS.

BUDDHIST SCULPTURE.

PROFESSOR SIR WILLIAM ROTHERSTEIN at a recent *conversazione* given by the India Society in London made an appeal to the British public and authorities to grant to Indian and especially to Buddhist sculpture its true place in the realm of art. This, he conceived would best be attained by the establishment of a Museum in London showing the finest examples of Indian art. At present an altogether unrepresentative collection finds a place in the Victoria and Albert Museum putting devotees of Indian art to shame by their poverty and paucity. Professor ROTHERSTEIN complained that in England, as distinct from France and Germany, they had yet to acquire a proper appreciation of Indian art. They still labour under the deadening effect of a past which dismissed the artistic product of India as worthless, because it affected representations of human beings with six arms and three heads. This was characteristic of the unjust and superficial treatment accorded not merely to Indian but also Mediæval art. In the case of the latter, advancing civilization has not only brought a proper appreciation but even tended to produce a reaction in the opposite direction.

Indian art on the other hand has been elbowed out by the pre-occupation of Chinese Buddhist art. It is this which lends a touch of poignancy to the neglect of Indian art. Because as Professor ROTHERSTEIN observed, "the whole of Chinese Buddhist art was founded on Indian art; every single form was invented by an Indian artist; every attribute of beauty was a marvellous invention of Indian art."

Professor ROTHERSTEIN rejects the theory that whatever virtue exists in Indian art is to be traced to the influence of the Greek spirit. The Bactrian art is admittedly the most corrupt form of Greek art, without beauty and without power. To attribute to Greek influence whatever goodness there is in Indian art, is in Professor ROTHERSTEIN'S opinion to do "a grave injustice to the greatest Indian minds, because for sheer originality I doubt whether there has been anything in the world at all quite like the invention shown by the Indian sculptors." He recalled the best known examples of Greek art to show that "the Greeks did use one idea over and over again" as was done in the case of the Buddha. But it must be remembered that the Buddha is not by any means the only Indian form, though "the single invention of the seated Buddha was so formidable a thing that even to-day one cannot pass a shop with the crudest representation of the cheapest kind of Burmese or Indian Buddha without stopping to look it." In spite of this the reason why greater spirituality is associated with Chinese artistic genius is because Chinese painting is more hieratic than Indian art. This, Professor ROTHERSTEIN explains is due to the fact that "the Indians use the dress of their own

day; they use the culture of their own day; they use in portraying the beauty or the displays of ordinary people, the ordinary dress which they saw in the streets daily."

Indian sculpture has suffered from the same sort of injustice which has been done to Indian architecture by the overpraise of the Taj Mahal. The idea has gained ground that Indian sculpture was an absurd and fantastic invention with no element of truth in it. This is due to lack of discernment. The European conception of sculpture is of a thing built on models. Greek figures were models covered in bronze. Indian sculpture on the other hand is pure carving, carving executed for display in caves to the torchlight's flicker. Moreover Indian carving is extremely complicated. As a true form of expression its complicated character was appropriate to the immensity and austerity of Indian landscape. But what is complicated is not the art but the embroidery of a single noble theme. It is to be hoped that the appeal which Sir WILLIAM ROTHERSTEIN made will be heard in the proper quarter. So far England, beyond undertaking extensive archæological surveys in India itself has done little to inform her own students of the artistic wealth of which she is the guardian. While this is a disservice to India, it is a greater disservice to England which has yet to gain a name for artistic taste. "Let us see" said Professor ROTHERSTEIN "if we cannot have a real centre of Indian sculpture which will make Indians realize that we do care for their most contribution to art."

—CEYLON DAILY NEWS.

THE EXPANSION OF BUDDHISM.

The Tathāgata began His mission of Love 2511 years ago. For forty five years He led the Bhikkhu Sangha, and after His parinibbāna the Dhamma became the Representative of the Blessed One. He appointed no Successor. His Successor was the Word that He delivered to His Bhikkhu Sangha. Speaking to Ananda He said let the Bhikkhus not look for a successor, let the Dhamma and the Vinaya be the Teacher to the Bhikkhu Sangha. The old evil minded Bhikkhu by name Subhadda, when He heard that the Blessed One had attained parinibbāna was glad, and he said within the hearing of the chief Disciple, MahāKassapa, that now the great Samana is gone, we shall be free from the discipline, and do what we like. MahāKassapa thereupon decided to hold the convocation to put the Buddha word in permanent form. The first Convocation was therefore held. Only the Arhat Theras who had been the personal attendants of the Blessed One were taken into the Council. At the Saptaparni cave in the Vebhāra Rock at Rajagriha under the patronage of king Ajātasatta of Magadha the five hundred Arhats met and chanted the three Pitakas. Maha Kassapa was elected President, and the Vinaya Pitaka was first recited by the Arhat Upāli; the Sutta pitaka was recited by Ananda, and the five hundred Bhikkhus chanted the whole three Pitakas together.

A hundred years after a few of the personal disciples of the Buddha were left to guide the Sāsana. The Arhat Ananda attained parinibbana in his 120th year. His

disciples and the disciples of the Arhat Upāli took part in the second Convocation which was held at Vesali under the patronage of Kālasoka. This second Convocation was held to purify the Sāsana on account of the introduction of ten indulgences which were not sanctioned by the Blessed One. The second Convocation was attended by seven hundred Bhikkhus, but the party who introduced the ten indulgences were stronger, and they seceded calling themselves the Greater Assembly because ten thousand Bhikkhus took part in the promulgation of the ten indulgences. The seven hundred Bhikkhus formed the Theravāda or the Orthodox Bhikkhu Sangha who did not want that any new matter should be introduced into the Vinaya. The new sect was named Maha Sanghikaāchariya. In course of time two new sects arose out of the Mahasanghika sect. They were called Gokulika and Ekabbohārika. Another two sects arose which were named Pannattivāda and Bāhuliya. Some time after another new sect arose and it was called Chetiyavāda. Together with the Mahasanghika sect there were in the first century of the parinibbana six dissenting sects. In the second century the Theravāda orthodox church had two schisms; they were called Mahimsāsaka and Vajjiputtaka. From the Vajjiputtaka sect four sects arose viz. Dhammauttariya, Bhadrāyānika, and Sammittiya. From the Mahimsāsaka sect two new sects arose, viz. Sabbatthivāda, and Dhammaguttika, from the Sabbatthavāda sect there arose the Kassapika sect, and from the Kassapika sect there arose the Sankantika sect, and from the Sankantika sect arose the Suttavāda sect. These eleven sects seceded from the orthodox

Theravāda. Together with the Theravāda there were twelve divisions of the Theravāda school. The old Theravāda did not add any new dharma but the rest of the seventeen sects introduced new matter to the religion.

In the 236 year of the Mahāparinibbāna the third council was held at Pāṭaliputra, the capital city of Magadha, under the patronage of the great Emperor Asoka, and under the presidency of the great Arhat Moggali putta Tissa, who belonged to the original Theravāda.

After the close of the sessions of the third Convocation the Arhat Moggaliputtatissa sent the great Arhats to foreign countries to preach the Holy Religion of the Lord Buddha. These Arhat Missionaries went to Gandhara, Mahisamandala, Aparanta, Himavanta, Yonaka, Maharashtra, Swannabhumi and Lanka. The Buddhism of the west Asian countries was destroyed about a thousand years ago by the Muhammadan invaders, and the Buddhism of the motherland was destroyed about seven hundred years ago also by the Mahammadan invaders. Buddhism was introduced into China about five hundred years after the Mahāparinibbāna of the Blessed One. From China it spread in Korea, and from Korea to Japan. West Asian Buddhism produced the great Kumārajīva, Asvaghosa, Asanga and others. These worked in the countries which were under the Chinese empire. The great University at Taxila was in the Gandhara country, and the most beautiful Buddha statues that are now being unearthed belonged to the Buddhism of Gandhara. In the west Asian countries where art and science flourished in the Buddhist period now desolation reigns. The people

today are Muhammadans who do not care for culture. The loss to the world is indeed great by the disappearance of the noble religion from the once progressive countries of west Asia.

Science is making great strides in European countries. With the advance of science the old Semitic religions of Europe must naturally recede. Science and theology can never agree. Science and the Religion of our Lord could work hand in hand. The Buddha when He began to preach the first Sermon at Isipatana in Benares He sat facing the West, and when He entered mahaparinibbāna. He lay down facing the West. When He attained Buddhahood He sat facing the East. The time is approaching when the Tathāgata Dharma will find a footing in the West.

Western scholars are paving the way, and the establishment of the Pali Text Society in London by the eminent Pali scholar Dr. T. W. Rhys Davids, in the year 1882, is a sure sign that the Dharma will later on be studied by the learned. Mrs. Rhys Davids is doing noble work in bringing translations of the Pali Nikāyas. Japan after the war we hope will make an effort to spread the Dharma in India. Ceylon can do much to spread the Dharma in England. Youngmen of good families should take up Pali studies and become missionaries to preach the Dharma in England and America. The Sinhalese are admirably fitted for the work both in England and America. They have in their history noble traditions.

Buddhism in Ceylon was established by the Prince Arhat Mahinda, son of the great Emperor Asoka. For 2222 years the people of Ceylon from that glorious day

have been the custodians of the noble Religion. It was in Ceylon that the Holy Word of the Blessed One was committed to writing. It is to Ceylon that the great Emperor sent his Daughter, the Holy Sanghamittā to establish the Bhikkhuni sāsaṇa, and it is to Ceylon that He sent the Right Branch of the original Bodhi Tree, which stands today testifying to the care that the people of Ceylon for seventy generations have bestowed on the great Tree. For 2200 years the holy Tree has stood bringing comfort to the people and reminding them of the Great Saviour, who made the great Renunciation for the salvation of the suffering world. It is to Ceylon that the great Buddhaghosa went to translate the Sinhalese Commentaries into Pāli from the existing Sinhalese traditions which were incorporated in the Mahā attha kathā, the Kurundiya and the Paccariya. Ceylon also had the Andhra Commentary as well as the Sankhepa atthakathā. It is to Ceylon that the Kalinga King sent the Holy Tooth Relic of the Blessed One. It is the history of Ceylon, the noble work, the Mahāvansa, that shed light in identifying Devanampiya Piyadasi rājā with the great Asoka, when James Prinsep for the first time deciphered the Asoka edicts. The truth of the identification has been confirmed by the discovery of the Maski Edict in 1915. It is in Ceylon that the Bhikkhu Sangha preserved the ancient traditions since the time of the great Arhat Mahinda. Ceylon Buddhism is full of historic literature. It has the Mahāvansa, the Dipavansa, the Sāsanvansa, the Dāthāvansa, Thupavansa, Bodhivansa, and the splendid sub commentaries on the Commentaries written by Buddhaghosa. To the student of ancient Indian history

there is a vast field in these works for research, notwithstanding the malicious attacks of Vincent Smith, who had no knowledge of Pāli. For 2220 years the Sinhalese people have protected the noble religion and the holy literature. Childers and Rhys Davids are the products of Sinhalese Pali scholarship. What a noble heritage the modern Sinhalese have in Buddhism and Pali, compared to the imported Semitic traditions of three centuries. The majestic tanks, the wonderful architectural remains, the fresco paintings in the cave temples, the peerless literature, all these should make the heart of the Sinhalese pulsate with joy. According to the well known art critic, Dr Coomaraswamy writing about Buddhist Art in his "Buddha and the Gospel of Buddhism" says in reference to a statue of Buddha, now at Anuradhapura, "of these figures there is none finer and perhaps nothing finer in the whole range of Buddhist art—than the colossal figure at Anuradhapura".

There is hope, for a band of European scholars are at work in translating the Buddhist literature from Asiatic languages into European tongues. In France, in England, in Germany, in the United States of America there are devoted scholars who are translating Buddhist texts, and interpreting Buddhist art. In China we have Mr. R. F. Johnston, a noble minded scholar who is studying Buddhism with a love for truth. Of course there are certain scholars whose literary reputation is great, yet are unable to express without prejudice, on account of their ecclesiastical traditions.

The band of noble scholars in Ceylon have held up the torch of learning from the time of the great Mahinda

Arhat to the time of Parakrama Bāhu of Kotte, the last builder of Ceylon. Then Ceylon had to confront the vandal who came from Portugal to plunder and destroy all the ancient buildings along the coast and at Anuradhapura.

BUDDHISTIC RESEARCHES IN SOVIET RUSSIA.

BY HELMUTH VON GLASENAPP, PROFESSOR OF SANSKRIT,
UNIVERSITY.

Russia had for a long time encouraged the study of Buddhism ; this was partly due to the fact that the Czar had in the Asiatic part of his empire a considerable number of Buddhists as subjects. However much the world war and the establishment of the government by workmen's councils may have injured the Russian Sciences, still that has not affected the researches in Buddhism much. In 1917 Dr. O. Rosenberg, who comes from a Russo-German family, published a book entitled "Problems of Buddhistic philosophy" which, by its novel thesis and comparisons, has opened out a new path of investigation. Rosenberg had made an extended study of original documents in Japan, and as a result of his investigations he has come to the conclusion that a very old Buddhistic tradition exists there. According to him not only will this so little known tradition supply a key to the difficult problems in the philosophical Sanskrit texts of the 'Mahayana' school, but will also throw unexpected light on the philosophic system on which the older Pali text is based. It is a matter of great regret that this young scholar has died of typhus fever contracted during the retreat of Judentisch's troops, and so could not work up this considerable collection of materials into another book. Even his first and only book written in Russian cannot be obtained *outside* Russia, and so it is not yet possible to subject the result of his researches to a critical examination.

There is however some possibility that this important work will soon be obtained in the German language—the translation has been undertaken by his widow.

But Rosenberg's book is not the only contribution which the Russian scholars have made to the study of Indian philosophy. Rosenberg's teacher, *Theodor Von Stcherbatsky*, Professor of Sanskrit in the St. Petersburg University, who is already well-known through a number of important works, has published a paper in Russian in 1918 on a Brahmanic parallel to Kant's Categorical Imperative, and in 1920 has contributed an article in English to the Bulletin of the Russian Academy of Science entitled "The Soul Theory of the Buddhists." The last named paper is a translation of the essential portions of a chapter of the brilliant but very difficult book "Compendium of Metaphysics" of the philosopher Vasubandhu who lived towards the end of the 5th century A. D.

The fine translation which Stcherbatsky has made of the Indian and the Tibetan texts, makes this publication of his an important contribution both from the philosophic and philologic standpoint. We sincerely hope that the author may be spared to make available to an increasing circle of persons interested in the history of religion other chapters of this immortal work of *Vasubandhu*.

The above writings of Rosenberg and Stcherbatsky are strictly scientific in character and are meant specially for those who are familiar with the fundamental teachings of the Indian Philosophy. In order to interest a wider circle in Buddhist thoughts, the Commissioner for Education opened a Buddhist Exhibition, on 24th August, 1919, when distinguished scholars delivered introductory lectures. The above mentioned Professor V. Stcherbatsky delivered in this connection a lecture on the philosophical teachings of Buddhism, whose text has been published later by the "Department for Museums of Ancient Monuments and Art." This highly literary lecture must have been very little understood by the workmen, before whom it was delivered. Still it is remarkable that the Soviet Govern-

ment, may be for the purpose of propaganda only, should show their interest in this very little known subject by holding such lectures.—*Modern Review*.

CORRESPONDENCE.

D.O. No. 125/1915.

OFFICE OF THE DIRECTOR GENERAL OF
ARCHAEOLOGY IN INDIA.

SIMLA, the June, 1922.

Dear Mr. Dharmapala,

In reply to your telegram of the 2nd June 1922 in which you protest against the acquisition of certain land belonging to you at Sarnath, I beg to say that the Archaeological Department has no desire whatever to inconvenience the Maha Bodhi Society in any way, and Mr. Daya Ram Sahni originally recommended that if the acquisition were approved, the Society should be compensated with an equal area of land further to the east. Neither was it intended in any way to interfere with the combined Dharmasala and School which stands to the east of the Dhamekh Stupa; as it was excluded from the area proposed for acquisition. You will recognise, I am sure, that the further exploration of the ancient site is as much in the interest of the Buddhist community as of the Archaeological Department, there being a possibility that the land in question may yield valuable relics and throw further light on the ancient History of the Deer Park. What we want to make sure of, is that the area embracing the remains of the ancient Mrigadava shall not be built upon again to the prejudice of future explorations. It is for these reasons that we have desired to acquire the land really necessary for ensuring the proper extension of the excavations in future together with a narrow strip surrounding this area so that the dignity of the ancient site may not be impaired by the abutting of modern buildings

immediately upon it. The case of the Jaina Temple to the south of the Dhamekh Stupa is of course, exceptional and bears no analogy with the land which we desire to acquire from your society, in as much as the Jaina Temple was erected about 130 years ago, whereas the land in your possession has not yet been built over at all.

I fully sympathise with the desire of the Maha Bodhi Society to have a suitable shrine for the relic and a site for their other buildings at Sarnath; but I fail to see any harm in locating these buildings at a little distance from the actual excavations, and I am sure that such a location will seem as desirable to the Maha Bodhi Society as to the scientific world in general, when it remembers the great desirability of continuing the exploration of the site.

Yours sincerely,

(Sd.) JOHN MARSHALL,
Director General.

ANAGARIKA DHARMAPALA
Genl.-Secy. Maha Bodhi Society,
Calcutta.

No. 154.

GOVERNMENT OF INDIA.

DEPARTMENT OF EDUCATION.

(ARCHY).

SIMLA, the 30th June, 1916.

FROM

THE HON'BLE SIR E. D. MACLAGAN, K.C.L.E., C.S.I.,
Secretary to the Government of India.

TO

THE SECRETARY TO THE GOVERNMENT OF BENGAL,
General Department.

SIR,

I am directed to state for the information of the Governor in Council that several Buddhist Relics have

recently been found in various stupas at Taxila in the Rawal-pindi District of the Punjab dating from about the beginning of the Christian era. The Government of India are advised that though it cannot be affirmed that they were relics of the Buddha himself, they were undoubtedly regarded with veneration two thousand years ago.

2. In addition to the above there is a well authenticated relic of the Buddha consisting of a small piece of bone contained in a rock crystal casket which was discovered in 1892 at Bhattiprolu in the Kristna district of the Madras Presidency. This relic is now in the Government Central Museum, Madras. An account of its discovery appears on pages 11-12 of volume XV of the new Imperial series of Reports of the Archæological Survey of India and a translation of the inscription engraved on the relic box is given in a list of Brahmi inscriptions prepared by Professor Luders *vide* pages 158—159 of volume X of the *Epigraphia Indica*. The date of these inscriptions which are in the early Brahmi script is the second century B. C.

3. I am to say that the Government of India will be prepared to present three of the relics including the Bhattiprolu relic to the Maha-Bodhi Society, (4A, College Square, Calcutta) and one to the Bengal Buddhist Association, (5, Lalit Mohan Das Lane, Kapalitola, Calcutta), provided that both Societies can guarantee that the relics will be enshrined in worthy *Viharas* and adequately safeguarded and provided that the shrines are constructed before the relics are distributed.

4. I am to request that, with the permission of the Governor in Council, that the Societies may be informed accordingly. I am also to ask that it may be suggested to the Maha-Bodhi Society that they should enshrine the three relics at Calcutta, *Sarnath* and Taxila, respectively.

I have &c.,
(Sd.) E. D. MACLAGAN,
Secretary to the Government of India.

No. 1022.

GOVERNMENT OF BENGAL,
GENERAL DEPARTMENT.
Miscellaneous Branch.

FROM

C. W. GURNER, ESQ., I.C.S.,
Under-Secretary to the Government of Bengal.
CALCUTTA, the 31st July, 1916.

To

THE SECRETARY TO THE MAHA-BODHI SOCIETY,
4-A, College Square, Calcutta.

SIR,

I am directed to forward a copy of the marginally noted letter from the Government of India, Department of Education and to inquire whether the Maha-Bodhi Society is desirous of accepting the relics on the conditions laid down. If so, I am to request that you will report at an early date what arrangements the Society proposes to make for enshrining and safe-guarding them in a suitable manner at Calcutta, Sarnath and Taxila.

No. 154, dated the 30th
July, 1916.

I have the honour to be,

SIR,

Your most obedient servant,

(Sd.) C. W. GURNER,

Under-Secretary to the Government of Bengal.

LETTER FROM LORD RONALDSHAY,

38, GROSVENOR STREET,
W. London.

My dear Sir,

I have just received from Messrs Johnston Hoffmann a charming album containing photographs taken on the occasion of the presentation of the Buddha Relic. I understand that this is presented to me by the Maha Bodhi Society in commemoration of the occasion; and I most gladly accept it as a delightful memento of one of the pleasantest functions which it fell to my lot to perform during the five years of my tenure of the office of Governor of Bengal.

On behalf of the Society please accept my sincere thanks; as also my best wishes for the continued prosperity of the Society.

Yours truly,
(Sd.) RONALDSHAY.

I trust that you yourself keep in good health.

The Venerable Anagarika Dharmapala.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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THE PROPOSED VIHARA AT THE DEER PARK, BENARES.

Since eight hundred years the sacred site at the Deer Park, Benares, where our Lord, the Blessed Tathagato proclaimed the Noble Doctrine 2511 years ago, has been abandoned by the Buddhist world. Indian Buddhism has ceased to exist since the destruction of the holy shrines at Savatthi, Benares, Nālandā, Buddhagaya &c. by the invading cohorts of Islam.

We are now witnessing the dawn of an era of enlightenment since the decipherment of the rock edicts of Asoka by James Prinsep. The setablishment of British Rule in India has given the Buddhists hope to revive the forgotten Doctrine of Mercy, Renunciation and Happiness. The Maha Bodhi Society began work at the Deer Park in 1900, and we are now able to erect a vihara at

the sacred site, thanks to the munificence of the noble minded, heroic lady, Mrs. Mary Foster of Honolulu.

The foundation stone of the proposed vihara will be laid by H. E. Sir Harcourt Butler, Governor of the United Provinces, on Friday, the 3rd November.

We hope that devout Buddhists from Burma, Ceylon, Siam, Japan, Tibet will arrive in time to take part in the historic celebration.

We particularly request that a strong contingent of Burmese Buddhists will be present at the ceremony.

DHARMA RAJIKI VIHARA,
College Square, Calcutta.
September 1, $\frac{2466}{1922}$

} By Order,
THE ANAGARIKA DHARMAPALA,
Genl. Secy. Maha Bodhi Society.

TEACHINGS OF LORD BUDDHA.

SWAMI SATYA DEV'S LECTURE.

It was really a grand spectacle to behold Swami Satya Devji propounding the great and glorious teachings of Lord Buddha before a huge audience in Jharia Hat held in the evening of the 1st instant. In the beginning the Swami traced out the ancient history of the Aryan civilisation when our forefathers worshipped one God and led the life of simple living and high thinking. They did not make other nations slaves, so had no need of building any forts. When the society was divided by caste system. the priestly class became all powerful. Rituals and ceremonies were then religious rights. Animal sacrifice prevailed among the country. Lower classes were very

much oppressed. Religion degenerated into superstition and wrong belief. Society needed a change.

Lord Buddha preached the gospel of Renunciation and told the people that animal-sacrifice can not atone sins. This is practising religion by neglect of moral conduct. Purify your hearts and cease to kill. That is true religion. Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality; the liar by truth. For hatred does not cease by hatred but by love. This is eternal law. The four castes are equal. He is a chandal who cherishes hatred, who torments and kills living beings who steals or commits adultery. Not by birth but by conduct is one a chandal". He preached the doctrine of equality giving the lower classes equal rights. He started a wonderful organisation called "sangha", which converted the great country of China, Ceylon, Tibet, Burma, Japan etc., into Buddhism making India its central place. Maharaja Asoka was an ideal king. He was known in history as Priyadarshi. He lived a simple life and sent missionaries all over the world to preach the message of his Master. Tolerance freedom of thought, equal rights to woman, Universal Brotherhood and the principle of Ahimsa—these were the main preachings. Both Hwengsang the Chinese traveller, and Megasthenes the Greek traveller, mention the influence of these on the masses in their writings. The Universities of Taxila and Nālanda were the main seats of learning, where students from all over the world flooded in thousands to drink deep the Nectar-like teachings of Lord Buddha. When the white Huns attacked India from the west Brahmins took advantage of the situation

and conspired against Buddhism simply because they were deadly against varnashram. Buddhism was expelled from India. Buddhist monks were mercilessly slaughtered in thousands like dumb animals and were drowned in the Indian Ocean.

The great tragedy in the main is the cause of India's downfall. Centuries of constructive work done by Buddhist civilisation was destroyed by our folly. In our history that period is called by the historians as dark age, when Vāmmārga reigned supreme all over the world. Such was the fateful moment when the Mahomedans invaded India with the Tartar hordes and found this unfortunate country without any patriotism, organisation and fighting spirit. The people had lost all the energy of their forefathers and were imbeciles. So the country became a prey to all foreign invaders and was conquered unopposed. Only the Rajputs fought for their own protection because they had only Aryan ideals. If the Hindus had not expelled Buddhism nor conspired against it, no nation would have dared to attack us from any side on account of the central position of India amongst the Buddhist countries in Asia. The Mahomedan rule lasted five centuries, and they in their time lost their warlike spirit and degenerated into effeminate habits, which brought in its train the ruin of their mighty empire. For a short time the Hindus, Marathas and Sikhs ruled supreme, and it was expected the Hindu rule would ever remain. But mysterious are the ways of Providence. A third party stepped in from a distance of 8000 miles, emerged on the scene, and both Hindus and Mahamedans accepted their

domination and helped the foreigners to bring their country into slavery.

After 200 years of British rule, what is our position now? We have no arms, have lost all our trade and have no control over our education and are absolute dependants on the foreigners, divisioned amongst ourselves. Such are the glaring results of British rule. When in our helplessness we were totally doomed to see the nemeses there arose, a man in India, Mahatma-Gandhi, with the words of Lord Buddha on his lips 'hatred ceases by love and not by hatred, the mahamantra of ahinsa—the only way left for Indian salvation. Hindus and Mohamedans both bowed down their heads before this Mahatma, who brought back the same message—the same doctrine—the preachers of which the Hindus rejected and expelled from their own beloved country.

Our present duty—the next step which we are to take now is to hand over the sacred temple of Buddha-Gaya to the Buddhists—the road welcoming them to our country—and reclaim them as our brothers which centuries ago were torn assunder by our own selfishness. Let us repent and confess our mistake. We did a great injustice to the Buddhists. Let us now atone ourselves by sending the message of brotherly love to all the Buddhists of Central Asia and try our best to create a better understanding between the Hindus and the Buddhists. Hindu missionaries should be sent to Buddhist centres to preach pure doctrine of ahinsa and to teach Hindu ideals, so that there may be a common basis of living between both the communities. India must be made Mecca and Medina of the Buddhists as it was before.

Swamiji then appealed in glowing terms to all sincere patriots to consider the problem and its importance and help in its success. He appealed also to the sadhus and sannyasis of India to help and take up this noble cause for the glory of Hindu ideals, persuade the present Mahant of Buddha Gaya to renounce in favour of the Buddhist priests—the real claimants—to make the hearts of 73 crores happy and thus earn the blessings of them.

The meeting terminated amidst “jais” and cheers at 7-20 P.M. when Seth Hardeodas Agarwalla offered a purse of Rs. 500 to Swamiji which he gratefully accepted to be spent in the way Swamiji thought best.

Servant, Sept. 6, 1922.

AN INDIAN ARTIST IN CHINA

By

DR. SYLVAIN LEVI, D. LITT.

*Translated by Prof. Phanindra Nath Bose, M.A.
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[With the introduction of Buddhism in China, it brought in a large number of Buddhist monks from India to preach the *Dhamma* of Lord Buddha in that land of ancient civilisation. It also requisitioned a good number of sculptors to make the images of Buddha and Bodhisatvas in their various moods. In the present paper, an account of an Indian Artist from Nepal, is given from Chinese sources. His name was *A-r-ni-ko*. He arrived in the court of Kublai Khan about 1263. He was well

received by the Emperor. He instructed the Chinese artists in the art of Indian sculpture. We can trace the influence of Indian art on Chinese art to *A-r-ni-ko* and other artists who preceded him.—*Translator.*]

During my sojourn in Japan, the Rev: Akamatzu, made a present to me of a copy of *Tsao-Siang-ton-leang king* (sutra on the proportions of statues). This sutra, (published in China, thirty years ago, by Yang Wen-hoei (1), is accompanied by an interesting commentary and some important plates. It represents the tradition, introduced in China, by a Nepali artist *A-ni-ko*. The biography of this artist has been preserved by the *Annals of Yuan* (Chap. 203, end), which calls him *A-ni-ko* (2). It tends to throw some light on a very obscure period of the history of Nepal. Born in 1243 (consequently during the disastrous reign of Abhaya Malla: cf. *Le Nepal*—S. Lèvi II, p. 214 etc.), he quitted Nepal before the reign of Ananta Malla for going to work in Tibet with a band of monk-sculptors and painters. The *Account of the Annals* does not indicate expressly whether Nepal had been a vassal to Tibet at that time; but it guarantees all the same, the persistence and the importance of the relations between the two countries in the second half of the 13th century,—at this particularly agitated time, when the Mongol dynasty of Yuan disputed and wrested the Empire of China from the last princes of the southern branch of Soung, when Kubalai Khan invited the Buddhist, Taoists, Nestorian christians, Romans and Musalmans to his court. *A-r-ni-ko*, who arrived about 1263 at the Mongol Court, did not meet the ambassador of St. Louis, the monk Rubruquis, who had sojourned there between 1253—

1254. He, however, found there the representatives of all the great faiths of the world. He himself was able to defeat Marcopolo, a glorious representative of Europe. The biography of *A-r-ni-ko* introduces a new fact in the history of Nepalese Buddhism: the formal verification of the regular relations between Nepal and Tibet, under the auspices of *Phago-pa*, in the beginning of the career of this illustrated monk, implies that Nepal did not remain stranger to the powerful movement, which created and organised Lamaism. One could no more isolate Nepal from Tibet in the course of the XIIIth century.

Finally the considerable role attributed, by the evidence of the Annals themselves, to the influence of a Nepali artist on the art in China, renders the hypothesis, which I have formed on the Nepalese origin of the "pagoda" style in China and in Japan, still more probable. (Cf. *Le Nepal*, Vol. II, p. 11, etc.).

The Annals of Yuan (Ch. 203, end) says:— "*A-r-ni-ko* was the native of Nepal. The people of that kingdom called him *Pa-le-pou*. When young, he showed surpassing intelligence, quite beyond the average children. A little older, he could recite by heart the Buddhist Texts, and at the end of a year he could understand their sense. Among his school-fellows, he had one, who was a designer, painter, modeller and decorator, and who recited the canon of Proportions. What he once heard, he could repeat. Growing older, he excelled in designing, modelling and casting images in metal. In the first T'chong-t'ong year (1260 A.D.) an order was given to the master of the Emperor (*Ti-che*) *Pa-k'o-se-pa* (*Phags-pa*) to erect in Tibet a pagoda of gold. Hundred chosen artists of

Nepal were to go to execute that work. Eighty were found, but a chief of these workmen was required. No one, however, was found to lead that band. *A-r-ni-ko*, who was then 17 years old, wanted to proceed. He was told of the difficulties due to his age, but he replied : —“I may be young, but not my spirit.” He was, therefore, allowed to start. The Achārya of the Emperor was astonished to see him. He asked him to inspect the work. In the following year, the pagoda was completed. *A-r-ni-ko*, then, asked his permission to return. The Achārya of the Emperor, pressed him to go and present himself in the imperial court. Moreover, he gave him tonsure and ordination, and accepted him as a disciple. Following the *lama*’s advice, *A-r-ni-ko*, therefore, went to present himself in the court. The Emperor, having observed him at length, asked him : “you come to a great kingdom. Don’t you experience any fear?” He replied —“Your Majesty treats ten thousand countries as your children. Why should a child, when coming before his father, be afraid?” The Emperor asked again,—“why have you come here?” He answered—“My mother-country is in the western countries. I received the royal order to make a stupa in Tibet. I have executed that order in two years. Yonder, I have seen the disorders of war, the people incapable of maintaining their lives. Wishing that your Majesty would establish peace, without considering the length of the distance, for the good of beings, I have come here.” The Emperor enquired : —“what do you know to make?” He replied—“I know to design, to model, to cast images in metal.” The Emperor ordered him to take up a copper statue in

the palace * * and pointing it out, he told him—"Here is a statue which was presented on the occasion of the embassy of Ngan-fou Wang-tsi of the Soung. It has suffered from time, and there is no person who can set it right. Can you do it over again?" He replied—"your subject has no practice. However, I want to try." In the second *Tche-yuan* year (1265) the statue, all new, was finished. . . . The artists in metal were astonished at his supernatural talent. In all the monasteries of the two capitals, most of the statues were from his hands. There was no picture, which could attain to the perfection of the portraits of various Emperors, which he made on the tissue of silk. In the 10th *Tche-yuan* year (1214 A.D.) the supreme authority was given to him over all the artists in metal, with the seal of silver marked with tiger. In the fifteenth year (1279 A.D.) a decree allowed him to return to his old holding of laymen. He then received the charges of *Koan-lou-ta-fou*, *ta-seu-t'ou*, the controller of the court of imperial manufacturers. He enjoyed incomparable favours and gifts. After his death, he was given the posthumous titles of *T'ai-che*, *K'ai-fou-yi-t'ong-san-se*, the Duke of the kingdom of Leang, *Chang-tchou-kouo* and the posthumous name of *Min-hoei* (Prompt Intelligence).(3)

* About this interesting personage, who was attached to the legation of London, cf: Max Müller, introd. to the Edition of Sukhāvati Vyūha (*Anecdote Oxoniensis*, Aryan Series, Vol. I, Part II, p. X).

† This biography has been published and studied by the priest Banjin in the Japanese Review *Kokka* No. 164, Jan. 1904. The article, written in Japanese, bore the title: "On *A-ni-ko*, a celebrated Nepalese maker of Buddhist figures, and his Chinese pupil Lia Chengfeng, together with a reference on a sacred book showing the measurements for the making of Buddhist images."

* See *Le Nepal*—S. Lévi, Vol. III, Ap. II, pp. 185-9.

PALI IN THE BOMBAY UNIVERSITY.

BY A PALI GRADUATE.

It would be like trying to prove that the earth is round to say how important is the study of Pali to every student of Indian history and philosophy; but the Indian universities, blindly following the curricula of their Western sisters, never included Pali in their curricula while they thought proper to recognize foreign languages like Latin, Greek, Hebrew, &c. But about twelve years ago (I am not certain) the progressive university of Calcutta recognized Pali as one of the classical languages and in 1911, the conservative university of Bombay followed suit at the instance of the celebrated Prof. Dhammanand Kosambi.

From 1911 to 1920, Pali flourished in the Bombay Presidency and bade fair to hold its own against all other classical languages including Sanskrit. Many took their B. A. degree in Pali and about ten took the degree of M. A. in the subject; a few books in the Devnagari characters were published and the Digha Nikaya was translated into Marathi by the Baroda Government. It appeared that the new plant would grow large like the sacred Bo-tree to extend its cooling and comforting shade to many a weary and tired seeker after truth.

But this plant was not immune from its Shashânka in the form of some Sanskrit professors who had been looking at the progress of Pali with jealous heart. As soon as Prof. Kosambi departed to America, one of them, a learned doctor, placed a proposal before the Senate to the effect that 'Pali' be deleted from the list of 'second' languages prescribed for the Matriculation examination.

As Pali was unrepresented (!) in the Senate, the proposal was carried and the poor language was nipped in the bud by the cruel hand of jealous savants. (1919).

Now, that Pali was dropped at the Matric., it was natural that it should not attract a sufficient number of students in the higher classes, because students are afraid to change one subject for another unless they are pretty sure of the comparative easiness of the other. The result is a large diminution of the number of Pali students at the colleges which formerly taught Pali. In the Fergusson College, Poona, the number of Pali students has been reduced to only a score, while it was more than 50 in 1916; in St. Xavier's College the result is similar and in the Baroda College of the enlightened Maharaja Sayaji Rao Gaikwad Pali has been omitted from the subjects taught !

The argument advanced for the abolition of Pali from the Matriculation is too flimsy to be refuted. "Pali is derived from Sanskrit, and so a knowledge of Sanskrit being essential to a knowledge of Pali, no one should be allowed to take up Pali before knowing a little Sanskrit," and so the board of studies has ruled that Pali should not be taught in the Matric. classes and only those candidates for higher university examinations should be allowed to appear with Pali as their 'second' language as have passed in Sanskrit at the Matriculation.

Do not students at the Calcutta University master Pali without being necessarily acquainted with Sanskrit? Have all the monks of Burma, Ceylon and other Buddhist countries been proficient in Sanskrit before being acquainted with Pali ! Those learned monks take their *a*, *â*, *i* in Pali and if they like learn Sanskrit afterwards.

It is not yet settled that Pali is derived from Sanskrit; Pali may be a sister-language of the latter, but even granting that it were a derived language, what is the necessity of making a previous study of Sanskrit compulsory to the Pali student? Well; then a study of modern or later languages would be quite impossible without going through their sources! Before studying English a study of Anglo-Saxon, before studying Sanskrit that of the Vedic dialect, before studying Bengali a study of Magadhi would be necessary! How many savants in English are there who are closely acquainted with Anglo-Saxon?

In conclusion, I feel deeply aggrieved to see that the University of Bombay—(by the bye, the most orthodox and unprogressive one of all the Indian Universities)—has taken this step fatal to one of the most important languages of India, and hope that it will make good the blunder it committed in 1919 by reinstating the subject at the Matriculation.

BUDDHISM IN CHINA.

In the *Literary Guide* for July last Hypatia Bradlaugh Bonner has an article dealing with the anti-Christian activities in China. Considering the aggressive nature of Christian missions, it is not surprising that the long-suffering Chinese are beginning to put up some sort of an organised defence. But we are led to believe that, in the course of the "counter attack" on the part of the defence, religion in general is opposed as "unscientific and superstitious." The Aoyun School of Hunnan, however,

“opposes all religions which are contrary to human nature, inhuman and unscientific.” This provides a very necessary qualification, since there is at least *one* religion which is not contrary to human nature, is not inhuman, and is not unscientific. This religion is Buddhism.

It has been the privilege of the present writer to discuss these questions with intelligent and educated Chinese; and in the course of recent correspondence in connection with the International Buddhist Union, to be enabled to form some opinion as to the tendency of religious thought among educated circles in China.

Years ago, before China became a republic, it was realised by most of those Chinese who had travelled, or whose business brought them into contact with Western methods, that if China were to avoid foreign domination she must put herself in line with these methods. The Chinese are nothing if not practical, and it was soon observed that the “progress” of the Western world was the result of the development of mechanical invention and of scientific research into the properties of matter: but that, on the other hand, the West had nothing to present of value as regards ethical philosophy or religion,—nothing that is any better than their own teachings in these directions. In short, the advance made by the West is in the realm of the material alone. The value of this particular knowledge is undoubted, provided it can be made a means of adding to the well-being of human life in general. But, so far as can be observed, it has not been utilised to this end, for which conclusion the recent war and its after events have provided most convincing evidence.

The tendency of modern education in China is in the direction of scientific materialism in which religion, as such, plays no part. But human nature is so constituted that, except in certain abnormal cases, what we may describe as the religious instinct is ineradicable. The question, then, is: What form must religion assume so that it shall be in accordance with reason, scientific and at the same time *human*? The acute mentality of the Chinese perceives clearly enough that Christianity does not answer to these demands. There is only one religion which does so answer, and this is Buddhism.

But the Buddhism of China, and also of Japan, presents many aspects which, looked at superficially, answer no better to the test indicated than does Christianity. Thus an intelligent Japanese told the present writer that, once a Buddhist, he had been obliged to discard Buddhism in favour of rationalism. He seemed to be unaware of the Pali Buddhism of the Theravada. When it was pointed out that his rationalism was the best attitude to adopt in the study of this, the original Buddhism, he was greatly interested and promised to look into the matter.

In China, we are informed, Buddhist scholarship has fallen to a very low level indeed. There is no knowledge of the Pali and next to none of the Sanskrit. The San Tsang, which may be taken to mean Three Collections, or as it is called in the Pali, Tripitaka, has no analogy whatever to the records of the Theravada. It is a vast mass of literature most diverse in origin and content, although the specific teachings of the Tathagata are there, and may be disinterred by the exercise of considerable

labour. Many of the practices in the temples are of a superstitious character, and are not such as would meet with the approval of the Theravapist. There are several schools and numerous sects, into the peculiarities of which we have not space to go here. On the whole there is a very wide departure from the sublime simplicity of the Pali Buddhism, and many features are presented which are directly opposed to the teaching of the Tathagata Himself. It is this fantastic and unsatisfactory outward representation of Buddhism in China which causes educated and progressive Chinese to turn away from it. But there are, nevertheless, many signs of a growing interest in the comparative study of Buddhism, and various societies for this purpose are springing up, notably the Buddhist Lecture Society at the National University in Peking where the non-Christian Federation has been formed. The testing of the Chinese aspects of Buddhism by the standard of the Pali records cannot but lead to good results. Thus we must to some extent qualify the statement of the Federation's manifesto that its movement is "anti-religious", and also that of the Peking Teachers' College for Women to the effect that "Religion destroys true reason, obstructs progress, and disgraces human history." We have to qualify the noun "religion" by the adjective "supernatural".

The meaning of the word religion has been narrowed until in the minds of most people it indicates only the supposed relationship of man with a god, or gods, whilst the relationship between man and man has come to mean merely "ethics" apart from religion. This narrowing and this distinction are not by any means sound or justi-

fiable. The derivation of "religion" is from the Latin *Religio* which means the cult or rites of a religion in general, and *relego*=to gather together; *re*=again, and *lego*=gather. Thus religion cannot be claimed as necessarily indicating any theistic cult, or as relating to the worship of any particular god or gods. Nor need *worship* relate to the adoration of a god or gods, but it simply indicates exceptional reverence for some person or object conceived as worthy of such reverence.

It is denied by some critics that Buddhism is a religion because it is not associated with the worship of any god or gods, and because it repudiates the supernatural altogether. This is the narrow view peculiar to theologians who, above all others, are responsible for the discredit into which religion has fallen.

But, in Buddhism, we have a "gathering together" (*relego*) of certain principles in logical relation to one another, and, as a whole, presenting a body of doctrine answering completely to every test of reason which can be applied to it. in accordance with human nature and experience, and in no way conflicting with the conclusions of modern science. There are rites which are not superstitious since they have no reference to the supernatural, but simply serve as means of concentrating, co-ordinating and directing thought and the meditation which takes the place of prayer and supplication in other religions. There is the memory of a Person worthy of our highest reverence, and there are veritable relics which serve as ever-present reminders of the actuality of His existence.

Thus, we have a religion which, if cultivated, will awake and develop the nobler qualities of human nature,

will elevate the mind, and lead to the highest levels of spirituality. And this without that vague and irrational fear of the unknown which is the bane of all other religions.

We are aware that there are many accretions, as for example in China, which in the course of ages have served to obscure the simple grandeur of the original Teaching of the Blessed One as we find them in the Pali records. But criticism and comparison, guided all the time by those fundamental principles which were laid down by the Buddha Himself, enable us to separate the essential from the non-essential. Thus the labours of the various Chinese Buddhist societies cannot but lead to the conclusion that Buddhism presents the one alternative to those religions which are not in accordance with reason experience and observed fact. We may therefore hope that China may be saved from the deadening influence of a mere materialistic hedonism which threatens to become the curse of the Western world, unless there, too, the saving grace of the Buddha-Dhamma can be introduced as an antidote.

J. E. ELLAM.

ETHICS, PHILOSOPHY AND PSYCHOLOGY OF THE DHAMMA.

The Dhamma and Vinaya taken together is called Buddhism. It is not an opinion, or a theory or a matter of mere belief. Animistic religions have a definite belief, for instance, that there is a permanent soul, a Creator

Lord, a Saviour, the necessity of offering animal sacrifices to a blood thirsty God.

We have no conception of the beliefs held by the forgotten races that occupied ancient Egypt, or Babylonia or Assyria. We have to-day a few living religions of Asiatic origin. The western races have borrowed from the back waters of west Asia the religion that was especially intended to the illiterate folk of Galilee. Jesus did not preach a philosophic religion to the prudent and the wise; he taught a religion that was acceptable to the babes and sucklings. Only eleven fishermen of Galilee followed him and they like cowards fled when Jesus was arrested. The principal disciple was an arrant liar, who swore and denied his Master. No educated man of his time accepted Jesus. He moved among the helots, and talked of the destruction of the world, and his twelve disciples were to become the twelve judges to judge the twelve tribes of Israel. He was sure that the world was going to end in his time, and that he will come forth from the clouds to judge the quick and the dead. No sensible Roman or Jew took Jesus seriously, but when he began to mislead the masses and to preach the kingdom of heaven wherefrom the rich would be excluded and the poor will live for ever and ever, the chief priests and the Pharisees began to reflect of the unwise utterances of Jesus. Christianity to-day is made to serve a political end. When the Pope ex-communicated Henry VIII the latter formed his independent church and drove out the Catholics from his kingdom. From that moment British Christianity became a political creed. In Russia the Greek church was used as a political creed. In Italy and

France the people cling to their old superstitions under new names. The Pope is the Pontifex Maximus of the Roman republic, and Peter is enthroned in the place of Jupiter. Christianity in the Catholic countries lives on the foundations of ancient superstitions. And Christianity is the sumtotal of Asiatic superstitions which no native of Asia would accept. Only the boys trained according to the materialistic hedonic ethics under European padres for the advantages they get from a worldly point of view, are baptized and made to say they are Christians. A high morality is unknown to the Christian padres. How can they, when they reject the best and accept only the discarded ethics of Asia.

In India the Brahman priests have compiled books of law whereby they have kept the mass of the people under their thumb. All kinds of superstitions have been introduced, bringing the monstrous gods that had their habitations in remote mountain fastnesses, oceans, seas and distant islands. They created oceans, seas, mountains, islands and made them the habitations of savage gods, who were made to leave their homes and to take residence in such cities as were very popular in Indian ancient history. The gods left their homes to come to India, while the priests make the people to leave India and to be born in the deserted homes of the monstrous gods. Benares was the city of a righteous king, and Parvati wished to live in Benares, and told Siva her desire, who said that it is impossible to live in there, when so good a king as Divodasa is ruling. But Parvati insisted, and Siva had to go to Vishnu and get his help, who by a trick deceived the good Divodasa, and made him to leave

Benares. Another story says that Siva appointed Ganesa to go to Benares and cheat the king and by a ruse destroyed the city and drove out the king, and Siva with his wife came and dwelt in there. These stories are recorded in the Purānas.

Islam as a religion is preferable to Christianity, Mahammad found the evils of Christianity and rejected it as a creed. The Christians were unclean, given to liquor, accepting superstitions, and under the thumb of priests. Mahammad introduced an improved form of religion and treated the Christians with contempt, calling them dogs. Brahmanism before Buddhism was a religion of hedonic pleasure. It allowed the people to kill cows and other animals for food, and gave liberty to drink intoxicants; but its hedonism was confined to the priest class only. The Sudras were to be kept in a state of servility and ignorance. They made laws to suit their convenience and pleasure, and they created gods to serve the Brahmins. They fooled the upstart kings who had no historic traditions by giving them titles and allowed them to make their own chronological tables showing their lineage to the first Aryan king, Ikshvaku.

A religion that shows partiality to certain tribes and allows them to commit immoralities is founded on untruth. Jehovah was a god who gave liberty to the Hebrews to commit immoral excesses, and they treated the Amorites and other tribes of Canaan with ferocious brutality with the sanction of the Horeb deity.

Mahammad admitted all to his faith, but he gave no quarters to the unbeliever who declined to accept his dogmatics. His religion wrought havoc wherever it went,

and the ancient civilizations suffered most. So did the religion of Jesus. In the name of the Galilean peasant carpenter, for sixteen centuries the Christians have deluged the earth with the blood of human beings and innocent animals. Their doctrine of hell is a fine weapon to frighten the ignorant.

How infinitely superior is the sublime and compassionate Religion of Sakya Muni Buddha. He taught the Noble Way to realise happiness here and hereafter with no priest, no dogma, no ferocious brutal god to dominate over you. Gods and priests go together, and the people are made to do things revolting to common sense. The favoured priests cheat the people, live immoral lives, eat, drink, marry, begat children and have a good time. Where the cunning priest goes you will see him creating a god, who wants sacrifices. God, soul, priest and a vicarious saviour are the concomitants of false religions. Truth has no place in their churches. It is all mammon.

The Tathāgata preached a humane religion for man, and He gave the best code of ethics, a philosophy of religious truths, and a transcendental psychology whereby you realize your own salvation and eternal freedom from foolishnesses, anger, hatred, illwill, lust and other ignoble contaminations that make the heart impure.

The Dhamma and the Vinaya are for the common people, for the more advanced who wish to realize the sublimities of Eternal Truth there is the Abhi Dhamma, which is an exposition of the Skhandhas, Dhātus, indriya, āyatanas, bala, bojjhanga, magganga, paticcasamuppāda, paccayakāra, Saḥas, gati, āsavas, sammappadhāna, iddhi-pādas, satipatthāna, jhānas, vimokkhas, viññānatthis,

niyamas, Dhammatās, nivaranas, kusalas, akusalas, pañhas, ditthis, parāmāsa, oghas, yogas, etc. This wonderful transcendentalism is a key to open the treasures of Eternal Truth, which is greater than pagan gods who fight, quarrel and flee before the enemy.

The materialist, the rationalist, the dogmatist, the pantheist, monotheist, polytheist, theosophist, vedantist, deist, atheist, agnostic, spiritualist, should study the Abhidhamma to know what TRUTH is.

The Pali Text Society has published two volumes of the Abhidhamma under the title of "EXPOSITOR". The two volumes should be read with the translation of the original text published by the Royal Asiatic Society entitled "Manual of Psychological Ethics."

When the earnest student after Truth gives up his dogmas and beliefs whether it be materialism, monotheism, agnosticism, nihilism, pantheism, atheism, theosophy, spiritualism, vedantism, deism, then he is on the right path. Reject all biases, fearlessly follow truth by analysing opinions, dogmas, beliefs, and at the same time be merciful to all and do not give pain to others, nor persecute them for their foolish beliefs, nor let them persecute you. Mammon, priestcraft, ritualistic ceremonies, political biases, immoral excesses, alcoholic drinks and drugs, should be avoided by the follower of the Blessed One.

“THE SIMON HEWAVITARANA BEQUEST”

Dr. C. R. Lanman of the Harvard University, writing in the journal of the American Oriental Society, Volume 40, says :

“Let me cite a case or two which have been a part of my own experience, as showing the openness of mind of our colleagues in the Orient. The oblong Bombay edition of 1889 of the Mahabhārata exhibits some very substantial and valuable and practical improvements over that of 1878. I am under the impression that they are due to suggestions from Occidental sources. Once more, on June 24, 1910, Mr. Simon Hewavitarana of Colombo wrote me of his plan of publishing a complete text of the Buddhist sacred books in Cingalese characters. I have the carbon copy of a memorial which I addressed to him on July 25, 1910, in which I discussed the choice of the texts to be published first; the use of Cingalese authorities for a Cingalese edition; the importance of the native commentaries for the projected Pali lexicon; the urgent need of having not only a Cingalese title page, but also (for Occidental librarians) an English one as well, the extreme inconvenience, and wastefulness of issuing large texts in many small parts (as is so often done in the East); the importance of the native divisions of the texts, and (at the same time) of possibly other, but truly convenient, means of citation; the need of practical and intelligently made indexes; the great importance of clear typography and other externals. Not long after Mr. Hewavitarana passed away; but the administration of the “Simon Hewavitarana Bequest” are now issuing most beautiful

and practical and scholarly volumes, one after another which are certain to be of immense help for the progress of Buddhist studies."

ANTI-CHRISTIAN MOVEMENT IN CHINA.

An anti-Christian movement is reported to be gaining strength in China, evidenced by the fact that a former minister of education and other well-known educators and Confucianists are supporting it. The Chinese Psychological Society of Peking, resisting the incursions of the Young Men's Christian Association, publishes broadcast a statement that includes the following :

"Religion served certain purposes of primitive people, but it fails to function in modern society, where science and civilization predominate. Jesus Christ was not mentally sound. The fact that he called himself the son of man and the son of God indicates that he was troubled with a double personality, or a Jehovah complex. The fact that he saw the devil three times in one month shows mental disorder."

The statement adds that the teachings of the missionaries are below the intelligence of the Chinese people.

BUDDHIST ANTIQUITY.✓

(Continued from page 337 of September issue)

KOLHAPUR CITY (or Karavira or Karvir)—Capital of Kolhapur State, Bombay. The extreme antiquity of Kohlapur is borne out by the numerous Buddhist remains✓

that have been discovered in the immediate neighbourhood, notably a crystal relic casket found in a large stupa, about 1880, bearing on its lid an inscription in Asoka characters of the third century B. C. Small temples are frequently brought to light by excavations. It is believed that Karavira is the older and more important capital of the State, and that the transfer of the Political capital from Karavira to the originally religious settlement of Kolhapur was probably necessitated by some convulsion of nature, which there are so many evidence in the neighbourhood of Kolhapur. The ancient Karavira is now a petty village on the north side of Kolhapur City.

(Imperial Gazetter of India Vol. XIV page 238).

JUNAGARH TOWN in Kathiwar. Bombay-situated under the Girnar and Datar hills, is one of the most picturesque towns in India while in antiquity and historical interest it yields to none. The Uparkot or old citadel contains interesting Buddhist caves, and the whole of the ditch and neighbourhood is honey-combed with caves or their remains. The most interesting of these, called Khaprakodia, have the appearance of having been once a monastery two or three storeys in height. Dr. Burgess, in his Antiquities of Cutch and Kathiawar, has fully described these caves.

(Imperial Gazetteer of India Vol: XIV page 238).

JAGGAYYAPETA. Town in the Nandigram taluk of Kistna District. Near by was discovered in the last quarter of the nineteenth century a Buddhist stupa, 66 feet in diameter and surrounded with sculptures. (I.G. V. XII, page 376-77).

(To be Continued)

BODHIDHARMA OR THE WISDOM-RELIGION.

(Continued from page 330 of the last issue)

V

It is now clearly established that the T. S. was founded for the good of all men, "irrespective of caste, colour, race, or creed." The long passage which I quoted last month from a Letter written by one of the "real Founders" of the Movement, gives this in unmistakable terms. The Society had also at that time other extremely definite objects. H. P. B. gives some of them in a very important letter, written from London in 1890 barely a year before her death, "To my Brothers of Aryavarta" (*Theosophist*, January, 1922). She writes:—"One of the chief factors in the re-awakening of Aryavarta which has been part of the work of the Theosophical Society was *the ideal of the Masters*. But owing to want of judgment, discretion, and discrimination, the liberties taken with their names and *Personalities*, great misconceptions arose concerning Them. . . . All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis, not as these are represented in tradition and the 'blinds' of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them. . . . These early misconceptions notwithstanding, *the idea of the Masters, and belief in Them*, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India. . . ."

I have italicised two passages in the above quotation, because they prove so clearly that, though belief in the Masters was not, even then, obligatory in any sense of the word, none the less were They the true *raison d'être* of the Movement. *Without Them it could never have come into being.* They inspired, They founded it, through H. P. B., and *through her alone*, as will have been seen from her letter to Mr. Judge (quoted *ante* p. 298). The very nature of the Benares Constitution (see *ante* pp. 294-5) with "Universal Brotherhood" added to the title, proves that, behind the more exoteric objects lay the following enormously important fact:—After thousands of years the *Path of Initiation*, the way to the "Lesser Mysteries", leading to the attainment of true immortality, was once more re-opened; not to a chosen few only, but to *the whole world*, could that world have understood the message. The truth about the inner man, his potential god-like nature, was freely offered by its immemorial Guardians, the Masters of Wisdom, to the human race, of which They are the avowed "Elder Brothers".

Note, however, that coincidently with the opportunity so given went also the intimation—for those who had "ears to hear"—of the *one indispensable condition* for entering the Path, even to understand the message, namely, the *practice* of Brotherhood.

The tremendous importance to the world of this message of Hope, this revelation, has never been realised; certainly not by the world at large, and not even by the vast majority of the Society through which it was given out. Well did H. P. B. write in *Practical Occultism*—

"He who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social status. . . ." Earlier in the article she gives the real reason why our generation has entirely failed to benefit by this golden opportunity—"So strong has personality grown in Europe and America, that . . . men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy. . . In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others." This golden opportunity may not recur for another 2,500 years, in accordance with cyclic law which, at the close of the first 5,000 years of the Kali Yuga, permitted the Guardians of the Secret Wisdom of the Ages to open—even if ever so slightly—the Door of the Sanctuary, and let a beam of the sacred Light stream forth.

And the hand that practically closed it again was—the President's. *He*, understanding nothing of the priceless nature of the boon offered, judged the world, in the light of his own exoteric knowledge and understanding, to be unfitted or unable to perceive a Light which meant nothing to him. Hence he does not mention the Benares Constitution in *Old Diary Leaves*, and it was gradually modified until, after H. P. B.'s death "its noblest title", Universal Brotherhood, was dropped, and nothing more than the formation of "a nucleus" thereof was left as the first object.

It is only too clear from H. P. B.'s letter of 1890 to her Hindu brethren, that things altered very much for the worse at Adyar after she had been driven away in 1885. For, let there be no mistake, *wherever H. P. B. was, there were the Masters*, there the true Heart of the Movement, the real "Headquarters" of the T. S. Thus it was in America, then in India, and finally in Europe. As the Masters withdrew from Adyar when Their Agent was driven out; so, when They finally recalled her altogether for that century in 1891, it naturally implied Their own complete withdrawal as well. Colonel Olcott did not see that, by pushing the esotericism of the Benares Constitution into the background and finally eliminating it altogether, he completely obscured one of the main proofs of the scientific and logical *necessity* for the *practice* of Brotherhood.

In the 1890 letter H. P. B. says she feels obliged to tell her "Brothers of Aryavarta" that it was largely their own ungrateful conduct, *their* failure to support her in the crisis of 1884-5, which drove her from India. "I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India." She begins the letter by saying that it is her "duty" to explain why she did not return, speaking of her "attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. [Observe that no-one in India, from the President downwards, had ever even thought of giving H. P. B. her proper place as Head of the organisation, and hastened to get rid of her when she wanted to defend the Society against the Missionaries and the S.

P. R. Hitherto she had filled the minor office of "Corresponding Secretary"]. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, *could easily keep me alive there as They do me here.* There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India . . . men and women who have the courage to avow their conviction of the real existence of the Masters. . . In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. . ."

She then goes on to speak of the "utterly undeserved animosity" shown towards her "at Adyar itself. . . Let it be understood that I accuse no-one. Knowing what I do of the *activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement.* . . So long as I remained at Adyar, things went on smoothly enough, because *one or other of the Masters was almost constantly present among us,* and Their spirit ever protected the Theosophical Society from real harm. But in 1884 Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb 'thunderbolt descended'. . . It was during that time . . . that the seeds of all future strifes, and—let me say at once—*disintegration of the Theosophical Society,* were planted by our enemies."

Italics throughout are mine. Who can fail to see in these last pregnant words of H. P. B.'s a proof of her prevision of the ultimate wreck of the Society for

which she gave her life? And how strikingly this confirms my contention that the Masters could have kept her alive longer if They had seen any hope of carrying the T. S. past the critical cyclic period of 1897 into the present century. There is much more in this letter to which I shall have occasion to refer when I come to deal with the crisis of 1884-5 at Adyar, giving H. P. B.'s side of the whole disgraceful affair.

In my first article I said that the T. S. had "failed as a *living Spiritual Force*" in the world. How, indeed, could it be otherwise, judged in the light of all I have since brought forward? By some who objected to this statement, I have been asked how I arrived at such a startling conclusion. In reply I need only quote from H. P. B.'s own Preliminary Memorandum when she founded the Esoteric Section in 1888—"At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section. . . The Theosophical Society had just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, *it had proved a dead failure on all those points which rank foremost among the objects of its original establishment*, [i.e. the Benares Constitution]. Thus as a 'Universal Brotherhood' . . . it had descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. . ."

This should be sufficiently clear, and conclusively proves my assertion, that the T. S. *had* "failed as a living, Spiritual Force" in the world. And, as H. P. B.

goes on to say—"the Masters can give but little assistance to a body not *thoroughly united in purpose and feeling*, and which breaks its first fundamental rule—universal brotherly love. . . ." It is sadly obvious that the Esoteric Section proved no more successful in this respect than the T. S., for H. P. B. was "recalled" less than three years after forming it, and after making yet one more unsuccessful attempt, the Inner Group (which was suspended for a short time *by the Master's order*, not long after its formation; for unseemly wranglings between two of its members). But this "dead failure" does not necessarily imply an equal failure on the part of individuals, or groups of individuals, to prove themselves such a "Force"; nor does it mean that help is no longer extended by the Masters to "those who", as H. P. B. wrote to the Hindus, "act up to Their teaching and live the life of which They are the best exemplars [and who] will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly." Observe once more the "condition" on which such help can be extended—*living the life*, practising Brotherhood, and humbly striving to follow in Their footsteps. "Follow the path I show, the Masters that are behind", wrote H. P. B. to a pupil, "—and do not follow me or my Path."

This visit to England is described by Colonel Olcott (*Old Diary Leaves*, III) as "the Buddhist commission with which the Sinhalese nation had honoured me, and which had brought me to London in the spring of 1884. Their Committee requested him to proceed to London, and "to ask of the Home Government and the Commons of

England such help as may be practicable to redress their wrongs and give full effect in future to the assurances of religious neutrality in Her Majesty's Asiatic dominions, which have, from time to time, in the Royal name, been solemnly pledged." The mission was entirely successful, thanks to the good sense and courtesy of Lord Derby, then Secretary of State for the Colonies, who saw Colonel Olcott personally; with the happy result that "the right of religious processions was recognised", and "the birthday of the Lord Buddha was proclaimed a full holiday for the Buddhists of Ceylon."

H. P. B. accompanied Colonel Olcott, partly for a needed change of climate. In 1882 she had paid a brief visit to the Masters viâ Darjeeling and Sikkim, and They did what was possible to the almost dying body to render it fit to undertake the tremendous work still awaiting her in Europe, for it was of course foreseen that she would eventually be driven from India and finish her work in England. It will doubtless surprise many who only know of her through the slanders and misrepresentations that followed soon after, that in Paris and London great receptions were held to which most of the leading lights in diplomacy, literature, philosophy, and science flocked to see and talk with one whom they then regarded as worthy of honour for the work she had already done. But she cared naught for all this show, well knowing they would all turn their backs when the coming attack was launched. Having adjusted certain difficulties in the London Lodge, she went to Germany, and thence to Cairo, where with the help of Nubar Pasha she obtained evidence against the Coulombs. Tempted by money, these two discharged

employees had furnished fabricated evidence to the Madras missionaries and the agent sent out by the Society for Psychical Research. The evidence H. P. B. had obtained was never used, because neither Colonel Olcott nor the Council (composed largely of Indians) would permit her to bring an action for libel, despite the fact that the attacks were based on forged letters. The result of this deplorable lack of faith we have already seen. Later I shall deal with the famous (or rather infamous) Report of the S. P. R.

ALICE LEIGHTON CLEATHER.

(To be continued)

THE BUDDHIST ANNUAL.

P. O. Box No. 10,
COLOMBO,
Ceylon, Aug. 15, 1922.

The Editor,

THE MAHA BODHI JOURNAL,
46, Baniapukur Lane, Calcutta..

Dear Sir,

It gives us great pleasure to inform your numerous readers, through the medium of your valuable journal, that we have sent this year over 300 copies of the above illustrated Annual to the Public and the University Libraries in all parts of the English speaking world, as against the 100 copies we sent last year. We write this to bring to the notice of your readers that, if they would subscribe each at least a sum of Rs. 1/12/- we should

be glad to send further copies to Libraries not yet served by us. There are 1388 branches of the Theosophical Society alone in all parts of the world, and the Editor of The Theosophist informs us that most of these branches have their own Libraries, to a few of which only we have been able to send copies.

We are confident that the reader who appreciates the Dhammapada stanza: SABBA DANAN DHAMMA DANAN JINATI would co-operate with us by promptly responding to this appeal.

We are,
Yours faithfully,
W. E. BASTIAN & CO.

BODHIDHARMA OR THE WISDOM RELIGION.

To the Editor of the *Maha Bodhi Journal*.

Sir.—Perhaps my name is not unknown to A. Dharmapala, the Editor of the M. B. J., although he may have forgotten, as it is a long, long time since I was in touch with him. When he first came to India I formed his acquaintance and helped him to start the M. B. J. with so many of my T. S. Brothers at that time. I was also a subscriber for some years.

With this short preface by way of reminder, I beg to congratulate the Editor on having opened his journal to Mrs. Leighton Cleather's contributions, which I am reading with great interest. They are very important and essentially requisite for the spread of the true knowledge and facts regarding the arrival in and departure from India of H. P. Blavatsky, the one and *only* Founder of the T. S., which has spread now all over the world like the branches of a huge tree ; her unique

work in India under conditions most unfavourable, unsympathetic and trying in every way ; her self-sacrifice amounting to martyrdom, and her lofty motive in reviving the Wisdom-Religion of the ancient Rishis and Sages of the past, in order to save their descendants from the grasp of materialism on the one hand, and conversion on the other.

Unfortunately her enemies proved too strong for her, on account of desertion by her own ungrateful people on whom she had reposed her great confidence, and some of whom had even received the light of knowledge from her. However, that may be, the seeds that she had sown have indeed borne desirable fruit by stemming the powerful current of materialism at that time, and conversion of Hindus to Christianity by the Madras missionaries.

It is indeed a pity, nay a misfortune for India, and I may say for the world at large, that after her departure the Kali Yuga found its best opportunity—as after the death of Maharajah Yudhisthira, the personification of virtue—to sow the seeds of disunion and distrust pride, conceit, ambition, hypocrisy, jealousy, and what not, amongst the rank and file of the T. S., into whose hands the Society fell after her departure, and who came out as self-constituted guardians to keep up the dignity of the T. S., and E. S.T. and pose as Teachers, in communication with the Himalayan Rishis, to impart spiritual knowledge to the world. What the result has been we see to-day everywhere, whether in India, Europe, or America ; imaginary Masters had to be invented, recourse was had to most unscrupulous and unworthy hypocrites in the false hope of getting spiritual teachings from the Rishis ; new inventions of Adepts, rebirth of Rishis, and of high disciples, nay even of H. P. B. herself, had to be promulgated to keep up curiosity among the members, so that the world may not know that so and so is not in communication with the Great Ones. The Rishis alone can tell how much fraud, how much deception, what amount of hypocrisy are still exercised in their sacred and holy names

to deceive their own descendants and the honest and simple believers all over the world. The T. S. of the present day, based, not on Theosophical principles, but on personal teachings backed by one's own personal followers is not the T. S. of H. P. Blavatsky, in which there existed generally among the members the *real* and *living* fraternal affection of the Universal Brotherhood. It is now almost all a sectarian matter ; "I am your friend if you follow him whom *I* follow, otherwise I am at heart hostile to you." The very basis of the T. S. is now changed, and its trend of thought is quite different from what was intended. I am a life member of the T. S., and I look upon all these things with a heavy heart and painful feelings of mind ; but the powerful Kali is bound to have his own way so long as he holds sway over the minds of the people.

For the foregoing reasons, Mr. Editor, I think you are doing great good to the world, even as Buddha Deva Himself did in the past, by preaching against the standing disgrace of the time—the killing of animals—when you thus afford Mrs. Cleather the opportunity to bring out the true facts about T. S. and H. P. Blavatsky. It will raise the tone of your journal, and make it both more interesting and dignified in the eyes of the sensible and impartial public. Besides, I have known Mrs. Cleather since 1890, which is, I think, a sufficiently long time in which to form an opinion about another. She is a *devoted* pupil of H. P. B. who has remained staunch and true to her great Guru through all the storms of the past thirty years, and I have therefore a very high opinion of her. In spite of opposition that may crop up from different quarters, I am sure that her writings will bring on your journal the blessings, not only of H. P. B., but also of her Great Gurus ; they will make it a powerful instrument to bring Buddhism and Hinduism nearer together (as they really are), and to prove that Buddha Deva and Jagat Guru Shankar (about whom you have so unwisely written "a Malabar Brahman, an outcast" in the June number) are but *one and the same glorious spirit* that worked

for humanity at different times, according to the different requirements of the age.

India *must* know what H. P. B. was to her. Permit me to quote a letter of hers, published in the *Theosophist* for November, 1907, after Colonel Olcott's death. Writing in 1890 about his wish to resign (she being then in England), she says : — "If you refuse and persist in your resignation, when you *must know* that there is no-one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5000 years of Kali Yuga, closing between 1897 and 1898) ends on the ruins of the T. S. in India, Let the karma of it fall upon you alone, and do not say you were true to the Masters, Whose chief concern *is India* ; for you will have proved a traitor to Them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate, You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindus themselves, will have decided whether their nationality and the true wisdom of the Rishis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophy serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell you this seriously and solemnly, It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the Karma for the ruin of a whole nation will fall on you."

RAI B. K. LAHIRI, F.T.S.

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MANAGER,
MAHA-BODHI JOURNAL,
46, Beniapurkur Lane, Calcutta.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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THE PROPOSED VIHARA AT THE DEER PARK, BENARES.

Since eight hundred years the sacred site at the Deer Park, Benares, where our Lord, the Blessed Tathagato proclaimed the Noble Doctrine 2511 years ago, has been abandoned by the Buddhist world. Indian Buddhism has ceased to exist since the destruction of the holy shrines at Savatthi, Benares, Nālandā, Buddhagaya, &c. by the invading cohorts of Islam.

We are now witnessing the dawn of an era of enlightenment since the decipherment of the rock edicts of Asoka by James Prinsep. The establishment of British Rule in India has given the Buddhists hope to revive the forgotten Doctrine of Mercy, Renunciation and Happiness. The Maha Bodhi Society began work at the Deer Park in 1900, and we are now able to erect a vihara at

the sacred site, thanks to the munificence of the noble minded, heroic lady, Mrs. Mary Foster of Honolulu.

The foundation stone of the proposed vihara will be laid by H. E. Sir Harcourt Butler, Governor of the United Provinces, on Friday, the 3rd November.

We hope that devout Buddhists from Burma, Ceylon, Siam, Japan, Tibet will arrive in time to take part in the historic celebration.

We particularly request that a strong contingent of Burmese Buddhists will be present at the ceremony.

DHARMA RAJIKI VIHARA,
College Square, Calcutta.
September 1, ²⁴⁶⁶/₁₉₂₂

By Order,
THE ANAGARIKA DHARMAPALA,
Genl. Secy. Maha Bodhi Society.

BODHIDHARMA OR THE WISDOM-RELIGION.

(Continued from page 395 of the last issue.)

VI

In undertaking to write these articles I started with the intention of elucidating three definite propositions which were set forth in my second. In the actual working out, however, I find that, with the exception of certain teaching contained in *The Secret Doctrine*—some salient points of which I shall give in concluding this series—the mention of H. P. B. almost always involves reference to the two Masters who were concerned in the founding of the T. S. through her as Their Agent and Representative in the external world. This is only what could be expected, and in itself proves much. As H. P. B. herself

says—"Half measures are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by Them, or I have invented both Them and the Esoteric Philosophy"! ("Why I do not return to India."—*Theosophist*, January, 1922. Referred to *ante* p. 387.)

Before dealing with the 1885 Report of the Society for Psychical Research, it is necessary for my purpose that a good deal of a remarkable Letter from the Maha Chohan, the supreme Chief of the Trans-Himâlayan Brotherhood, should here be given. It really constitutes a sort of "Imperial Charter", outlining the real scope and work of the T. S. Curiously enough, it was called forth by the truly amazing request of Messrs. Sinnett and Hume that their "Simla Eclectic" Branch be accorded special privileges and instruction by the Masters. I will quote from the manuscript copy in my possession, to the end of which the Master (Mr. Sinnett's correspondent) who took it down from the lips of the Maha Chohan, adds the following : — "An abridged version of the views of the Chohan on the T. S. from his own words, given last night." H.P.B. gave a good deal of this Letter in *Lucifer* (August, 1888) in a leader on a very open-minded article on Buddhism and the work of the T. S. (*Revue des Deux Mondes*, July, 1888) by "the wellknown Sanskritist, M. Emile Burnouf." My copy has the following heading :—

*Several good reasons given by the CHOHAN, why
the T. S. should be a Brotherhood of Humanity.
For the Simla Eclectic T. S.*

"The doctrine we promulgate being the only true one, must supported by such evidence as we are preparing

to give* become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. . . . Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, Divine Wisdom, which is a synonym of Truth. For our doctrine to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all but an exalted and glorious selfishness—but the self-sacrificing pursuit to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

“The intellectual portions of mankind seem to be fast drifting into two classes—the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to [lead to] utter deformation of the intellectual principle; the other unrestrained by indulging its animal propensities, with the deliberate intention of *submitting*

* *The Secret Doctrine*. By H. P. Blavatsky. Vols. I and II. London, 1888. The so-called Vol. III published by Mrs. Besant in 1897 is of very doubtful authenticity.

to annihilation pure and simple; in cases of failure, to millenniums of degradation after physical dissolution. Those 'intellectual' classes, reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white Dove of Truth has hardly room whereon to rest her weary unwelcome foot.

"It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become, in their turn, Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. . . . In view of the ever-increasing triumph, and at the same time misuse of free-thought and liberty (the universal rule of Satan, Eliphas Lévi would have called it) how is the combative 'natural' instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of brotherhood—and of the practical application of Buddha's esoteric doctrine?*. . . . Mystical Christianity, that is to say, that Christianity which teaches self-redemption through man's own seventh principle—this liberated Para-Atma (Augoeides) called by the one Christ, by the other Buddha, and equivalent to regeneration or *rebirth in spirit*—will be found just the same truth as the

* The atrocities committed during the Great War, and the still greater horrors now suffered by Russia under Bolshevik rule are striking examples. See also H. P. B.'s prophecy quoted *ante* p. 220.

Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory apparent *self*, to recognise our *true self* in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self—the Buddha, the Christ, the God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussalman, or Pagan, justice is disregarded, and honour and mercy both flung to the winds. In a word, how—since the main objects of Theosophy are misinterpreted by those most willing to serve us personally—are we to deal with the rest of mankind, with that curse known as ‘the struggle for existence’, which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that ‘struggle’ become the almost universal ‘scheme’ of the universe? We answer—because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life; while each of them—always with that solitary exception—has, through its hells and damnations, inculcated the greatest dread of death. Therefore do we find the ‘struggle’ raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in ‘pagan’ lands, and is almost unknown among Buddhist populations. . . .

“Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for existence will soon lose its intensity. . . The world

in general, and Christendom in particular, left for 2,000 years to the regime of a personal god, as well as its political and social systems based on that idea—has now proved a failure.

“If Theosophists say—‘We have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us and must manage as they can’—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans,* fed on the fat of the land—many of them loaded with the gifts of ‘blind’ fortune—the rationale of bell ringing, cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and their hereafter, the best they know how? Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism. That *we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent *the embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

* Alluding to Messrs. Sinnett and Hume, who had asked precisely this.

“Among the few glimpses attained by Europeans of Tibet and its mystical hierarchy of ‘perfect lamas’, there is one which was correctly understood and described—The incarnations of the Bodhisattva, Padma Pani, or Avalokiteshwara, relinquish at their death the attainment of Buddhahood—i.e. the *Summum bonum* of bliss and of individual personal felicity—that they might be born again and again; subjected to misery, imprisonment in the flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter, for a handful of men, chosen among but one of the many races of mankind.

“And it is we, the humble disciples of these perfect lamas, who are expected to permit the Theosophical Society to drop its noblest title—that of ‘the Brotherhood of Humanity’—to become a simple school of philosophy. No, no, good brothers; you have been labouring under this mistake too long already. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea. Oh! for noble men and women to help us *effectually* in India in that divine task. All our knowledge, past and present, would not be sufficient to repay them.*

*The mention of India by the Chohan as the country specially needing help is a striking confirmation of what I have said on this point in previous articles.

“Having explained our views and aspirations, I have but a few more words to add. To be *true*, religion and philosophy must offer the solution to every problem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies—those of the ‘*civilised*’ races less than any other—have ever possessed the *Truth*. The right and logical explanation on the subject of the problem of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were, but to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that ours must be the true philosophy, the true religion, the true light, gives truth and nothing but the truth.”

H. P. B., in concluding her *Lucifer* article with these last sentences, adds—“And this TRUTH is not Buddhism, but esoteric **BUDDHISM**. ‘He that hath ears to hear, let him hear’ ”

ALICE LEIGHTON CLEATHER.

(*To be Continued*)

“THE ESOTERIC DOCTRINE IN BUDDHISM.”

A review of the article published at pages 195—200 of the *Maha-Bodhi Journal* that was issued for May 1922 under the heading “The Esoteric doctrine in Buddhism.”

The first portion of the article mentioned above

relating to *Uttari Manussa Dhamma* contains, I regret to say, several mistakes.

It is not clear whether it is only a reproduction of the erroneous views held on the subject by some Western Writers and some members of Theosophical Societies. If not, in writing the article, the author must have been greatly influenced by the erroneous views of those people.

As the mistakes have been made on important points, I do not think it advisable to let them remain uncorrected.

The following are the mistakes :—

(1) That the sacred science of transcendentalism called *Uttari Manussa-Dhamma* is for the *Brahmacāri* and the *Bhikkhu* and not for the ordinary laymen.

(2) That the six *abhiññas* belong to this science and was not to be taught to laymen.

(3) That the exhibition of such powers was also forbidden by the Lord Buddha to satisfy the curiosity of laymen.

(Vinaya IV. Parajika).

(4) That the sacred science is therefore esoteric—and,

(5) That in fact one might say that the *paramattha-dhamma* (referring to the six *abhiññas*) is esoteric in as much as the science was not taught by the Buddha or his Arahats except to those who became bhikkhus and observed the Rules of the fourfold discipline.

To come to a proper understanding on those points, it seems necessary for one to know, first of all, the meaning of the terms *Uttari-Manussa-Dhamma*, *Brahma cariya* and *Brahma cāri*, and also what is the end of the *Brahma cariya*. I am therefore going to give explanation of these terms now :—

(1) The word “*Uttari-Manussa-dhamma*” is explained by Buddha Ghosa in his commentary on *Kevatta Sutta* of *Silakkhandha*. *Pathika Sutta* of *Patheyya* and *Eka Nipāta* of *Anguttara-Nikāya*.

According to him, the doctrine relating to *Jhāna* (trance), *abhiññā* (supernatural intellection), *Vipassanā* (meditation), *magga* (transcendental consciousness in fruition) is called *Uttari-Manussa-Dhamma*; because it is superior to the doctrine relating to the moral conduct; such as *Pañca Sila* and *Dasa Sila* (the five rules or the ten rules of conduct) and *Dasa-ḷusala-ḷammapha* (the ten abstinances), which is generally observed by laymen without resorting to meditation and so is called *Manussa-dhamma*.

Here it may be noted that *abhiññā* is only a part of the higher teachings falling under the category of *Uttari-Manussa-dhamma*. The Lord Buddha did not keep any of the doctrine hidden from either laymen or any others. He taught the doctrine openly to all classes of beings without making it esoteric or exoteric.

The doctrine of the lower order is called *manussa-dhamma* (meaning laymen’s *dhamma*), not because laymen should be contented with this class of teaching only and they must not observe the higher religious duties; but because most of laymen follow the doctrine of the lower order, as they can fulfill it by mere practising according to their own will; and they do this generally without resorting to meditation. Vide Dhamma Pāla’s commentary on *Pathika sutta* of *Digha-nikāya*, which is quoted below for easy reference :—

“*Manussa-dhammāti, bhāvanā nuyogena-vinā*

manussehi Anuthātabba-dhammā; so hi Manussāni cittādhithāna mattenā ijjanato tesam sambhāvita dhammo viya thito, tathā vutto.”

Consequently it must be understood that the higher form of Buddha's teaching is not the exclusive property of Bhikkhus, though it is called *uttari Manussa-dhamma* but that it is open to laymen also to follow.

There are many discourses on the higher doctrine in Sutta Pitaka, which were delivered by the Buddha himself and his disciples to enlighten laymen.

Vide the lecture given by *Sāriputta* and *Moggalāna* to *Anāthapindika* richman, while the latter was lying on his death bed, (page 284 of *Upari Pannāsa* Pāli Text; the lecture delivered by the Buddha to a layman named *Dighāvu* (page 251 of *Mahāvagga Samyutta*); and the lectures delivered to *Ugga* richman; to *Sona* richman; to *naḷula pitā* richman; and to *Gāmani* (pages 79, 83, 85 and 232—233 and 250 of *Salāyatana-samyutta* Pāli Text published by the Hanthawaddy Press, Burma). There are many other suttas in which Buddha or his disciples taught *Uttari-Manussa-dhamma* to laymen.

2. Regarding the meaning of the terms *Brahmachariya* and *Brahmacāri* and the question as to the end of the *Brahmachariya*, the Buddhas own words contained in the 8th, 9th and 10th Sutta of *Vihāra vagga* in *Mahāvaggasamyutta* Pāli Text (pages 11 & 12 of the book published by the Hanthawaddy Press, Burma, in (1908) fully explain them.

I will give the substance of the suttas briefly for those who cannot read Pāli in Burmese characters, as follows :—

(1) *Brahmacariya* means the eight fold Ariyan path consisting of right views, right aspirations, etc.,

(2) *Brahmacāri* means any person (whether layman or bhikkhu) who walks by the path.

(3) The end of *Brahmacariya* in Arahatsip or *nibbāna*.

I would also invite attention of the readers to the 3rd sutta in *micchattavagga* of *mahāvagga samyutta* Pāli Text (page 13 of the book published by the Hanthawaddy Press, of Burma, in 1908) in which the Lord Buddha recommended both Bhikkhus and laymen to walk by the Ariyan path to nibbanam, of saying :—

“*Gihinovā bhikkhave pabbijhitassa vā sammapati-padani vannemi; gihivā bhikkhave pabbajhitovā samma patipattādhi karana hetu Arādhako hoti nāyam dhammam kusalam.* The substance of it is this:—I recommend laymen and bhikkhus to practise the eight factors of the Ariyan Path; (for) by reason of the practice laymen or bhikkhus can acquire *ariya magga* (i.e. the transcendental consciousness of moral states).

Now I think I have said enough to remove any possible doubt about the *uttari-manussa-dhamma* being the common property of all who may wish to possess; and as it is not kept hidden from any class of persons it cannot be called esoteric.

The doctrines on the subject can be studied by any one. They are to be found in *Visuddhi magga* and many sutta Pāli Texts. They are being taught in Burma by Bhikkhus to laymen as well as to Bhikkhus.

No word of Buddha is to be found in Pitaka to show

that the teaching of *uttari manussa dhamma* to laymen was prohibited by Buddha.

In the 4th *Pārājika* of *Vinaya* Buddha did not prohibit Bhikkhus from exhibiting supernatural powers but he prohibited them only from telling lies to laymen that they have acquired *Uttarimanussa-dhammas*, though in fact they have acquired none.

A perusal of the Pāli text on the subject will leave no room for doubt about it.

But the Lord Buddha forbid information being given by a bhikkhu to laymen of his acquisition of *uttarimanussa-dhamma* as follows :—

Yopana bhikkhu anupa sampannassa uttari manussa dhammam āroceyya, bhutasamim tassa bhikkhuno pacit-tiyam. (Bhikkhu Pāti mokkha).

Thus it is clear that a bhikkhu is at liberty to teach *uttari-manussa dhamma* to any person, laymen or others. Only he cannot tell laymen that he has acquired such and such *uttari-manussa dhamma*.

The difference between teaching and giving information of one's acquisition may be carefully noted.

THATON, }
5-9-22.

U. KYAW DUN.

THE ITINERARY OF THE PILGRIM KI-YE.

M. ED. HUBER.

Translated by Phanindra Nath Bose, M.A., Shantiniketan.

[The Itinerary of Ki-ye has been signalled out for the first time by Stanislas Julien. It is contained in *Wou-*

tch'ouan-lou of Fan Tch'eng, who wrote at the end of the 12th century. It was translated by M. S. Schlegel; but for reasons which we do not know, the author of that work did give to the public the smallest number of copies—less than ten, it appears. The work is, therefore, practically unknown. It seems to us that it should be useful in making known to Indologists the last of the Chinese Pilgrims who had visited India before the fatal invasion of Mahmoud of Ghaznevi.]

Wou-tch'ouan-lou of Tan Tch'eng-ta of Song says : —“In the second year of Kien-tō period (964 A.D.) three hundred cramanas received the mission of going to India for searching there the relics and manuscripts on palm leaves.

The master of Tripitaka *Ki ye* having the family name Wang and a native of Yao-tcheou was party to that mission. In the ninth year of K'ai-pao period (976 A.D.) he returned to his monastery. He had acquired a copy of *Nie-pan-king* (Nirvāna sūtra) in 42 chapters. At the end of each chapter *Ye* had marked the steps of his travels in the Western country. Although these notes are not very detailed, they give a general idea of the geography of India. As these have become rare among us, I have inserted them in this work (i.e. *Wou-Tch'ouan-lou*) so that they serve to fill up certain gaps of the annals of the Empire.

Ye left the frontier at Kiai-tcheou. Going towards the west he passed by Ling-wou, Si-leang, Kan-tcheou, Sou-tcheon, Koua-tcheon, Cha-tcheon, etc., and entered

the kingdoms of Yi-wou,* Kao-tch'ang,† Yen-ki,‡ Yu-tien,§ Sou-le|| and Ta-che.¶

He traversed the chain of snowy mountains and arrived at the kingdom of Pou-lou. From there he crossed the great snowy mountains Tsoung-ling and arrived at the kingdom of K'ia-che-mi-lo (Kaçmir). To the west of that kingdom, he mounted a great mountain, on which he found the place where the prince Sa-To (Sarvada) is said to have jumped to a precipice and offered himself as food to the tiger. From there he came to the kingdom of Kien-t'a-lo (Gandhāra) which is regarded as the centre of India. Going towards the west ? (south-east) he came to the kingdoms of Chou-lieou-po and Tso-lan-t'o lo (Jalandhara). Marching towards the west ? (south-east) he came to the great city of Kanyākubja. That city is on the southern side of the river Yen-meou (Yamunā) and the northern side of Heng-ho (Ganges). It is full of stupas and temples, but there is no religious monks. Going west-ward ? (east-ward) he arrived at the kingdom of Po-lo-nai ((Benares). Between the two cities of Benares and Kanodge, there is a distance of 5 ? (50) *li*. Towards the south (of Benares) is the Ganges. From there he made an environ of 10 *li* and came to Mrgadāva. There are numerous stupas, temples and vestiges of Buddha. Ye said—"I enumerated them once, but could not note them." Going 10 *li* from there, he crossed the Ganges.

* The province of Hami.

† Tourfan.

‡ Kharachar.

§ Khotan.

|| Kachgar.

¶ Probably the transcription of Tadjik.

On the south bank of the river, there is a great stupa. Going west ? (east-)ward from Mrgadāva, he came to the kingdom of *Mo-kie-ti* (Magadha) and stayed there in the Chinese monastery (Han-se). That monastery has much revenue and 8 villages (under it). There is a perpetual going and coming in of monks and their disciples. To the south of the monastery is the mountain of stieks [*Yasti* (Vana) giri]. The summits of that mountain are very high. To the north of the mountain is found the chamber of stone of *Yeou-po-kiu-to* (Upagupta) and the ruins of stupas and temples. At 100 *li* to the south-west from here, is a solitary mountain called *Kukūtapādagiri*. It is said that Kia-ye (Kāçyapa) entered Nirvana here. At 100 *li* to the north-west from here is the precious place of Bodhi. Four gates of the city are opposed to one another, and in their midst is the Kin-kang-tso (Vajrāsana) facing the east. Going eastward, he came to the river Ni-lien-jan (Nairanjanā), on the western side is seen a stone column which relates the old deeds of Buddha.

Going 100 *li* towards south-east from the place of Bodhi, he came to the place where Buddha had practised asceticism. Making 3 *li* to the east he came to the village of San-kia-ye, and to the pond of the shepherd. Outside the northern gate of Vajrāsana is the Sanghārāma of Ceylon. Five *li* to the north, he came to the city of Kia-ye (Gayā), and 10 *li* to the north, he got the mountain of Gayā. It is said that it is the place where Buddha pronounced the *Ratna megha sutra*. Making 10 *li* from Vajrāsana in the direction of north-east, he came to the mountain of Prāgbodhi. (H. T. II 457.)

Going 30 *li* in north-eastern direction, he arrived at

the city of Kou-mo. Ye was lodged in the monastery of Hia-lo. It is said that monks of all kingdoms of northern India remain in large numbers in that monastery. After 40 *li* to the north-east he came to the city of Wang-cho (*Rājagṛha*). At a distance of 5 *li* to the south-east is the stupa of "Victory on Furious Elephanta." In the north-east, he mounted a great mountain. Following a winding path, he came to the stupa of Chō-li-t'sen (*Cāriputra*). Near a torrent is seen the stupa called "The descent of horse and march against the wind." There he found a ravine and mounted on the summit of a great mountain, where there was a great stupa and a temple. It is said that here seven Buddhas (of the past) have preached the Law. To the north of that mountain there is a plane, where is seen the stupa of the birth of Cariputra. A part of the northern mountain is called the Peak of Vulture. It is said that in this place Buddha pronounced *Fa-houa-king* ([*sad*] *dharma-Pundarikā-sutra*). The city of *Rājagṛha* is at the foot of the mountain. To the north of the city and at the foot of the mountain, there are 20 wells of hot water. Further to the north there is a great monastery and the vestiges of *Kia-lan-to-tchou-yuan* (*Karandavenuvana*). On the west is seen the stupa, which contains there lics of the body of Ananda. To the west of the hot water is a plane, on the southern side of which he mounted a mountain. In the interior of that mountain is found the *grotte* of pippalas. Ye stopped there and recited the *Sútras* for 10 days. To its west, there is a stupa which commemorated the place where Ananda saw face to face the true saints. From here to *Rājagṛha* the distance is 8 *li*.

He journeyed for a day and arrived at the new city of Rajagrha, begging his food. In the city there is a temple (Lan-Jou = Aranya) which belongs to the Chinese monastery. In the city there is an old house of *Chou-t'i-kiā* (Jyotiska). To the west of the city is the stupa of a *Caṅṇavartin* king. At 11 *li* to the north is seen the monastery of *Na-lan-to* (Nālanda). To the south and north of that monastery, there are dozens of other monasteries, each having its door turned to the west. To the north is found the seat of Four Buddhas. Making 11 *li* in north-eastern direction, he arrived at the convent of *Wou-tchen-t'cou*. Five *li* to the south-east from there is an image of Avalokitesvara. From there he went 10 *li* in the north-eastern and came to the monastery of Kaçmīrians. To the south, at a distance of 8 *li* from that monastery, there is the Chinese monastery. Going 12 *li* from the Chinese monastery in the eastern direction, he arrived at the mountain Kio-t'i-hi. Sixty-two *li* to the west from there is the monastery of Pigeon. At 50 *li* to north-east from there is found the western monastery of Tche-na (Cina), it is the ancient monastery of the Chinese. Going 100 *li* in the north-western direction he arrived at the city of Houa-che (Kusumapura = Pātaliputra), which is the ancient capital of King Asoka. From there he crossed the river and came to the city of Pi-ye-li (Vaiṣālī). There are seen the ruins of the monastery of Wei-mo (Vimalakīrti). From there he went to the city of *Kiu-che-na* (Kuṣinagara) and to the village of To-lo. Then he crossed many great mountains and arrived at the kingdom of Ni-po-lo (Nepal). From there he came to Mo-ju-li. He crossed the snowy mountains and arrived at the monastery

of San-ye. Then he returned by the old way to Kiai-tcheou.

THE WAYS OF CHRISTIAN MISSIONARIES.

Missionaries claim that white nations, through the blessings of Christianity, have the fullest advantage over heathens in all respects, spiritual as well as temporal. Truthfulness, for instance, is one of the virtues of which they claim for Christianity an absolute monopoly. We do not, however, see much proof of this in the daily life of Christians, whether regarded as individuals or as communities. It is stated in Cassell's History of the Russo-Japanese War that "the strict accuracy" of the Japanese war reports was remarkable, while on the other hand, "the Russian despatches have more than once been found to be misleading, both as regards the loss sustained and the damage sometimes wholly imaginary, which is stated to have been inflicted on the enemy". In the late war the only reports on which some degree of reliance could be placed were those emanating from French sources—from the people who, amongst Europeans, are the least attached to Christianity. Mr. Norman Angell states in "The Fruits of Victory" that while the British Press and the Cinema "told us of every vile thing done by the enemy, they told us of not one act of kindness or mercy among all those hundred million during the years of war. The suppression of everything good of the enemy was paralleled by the suppression of everything evil done by our side." The *Englishman* observed in September, 1921 that there

was a growing difficulty, all the world over, in getting at the truth relating to any event. "There was a time (wrote the Editor) when the adjective 'official' appended to any statement was regarded as proof of its truth, but to-day the official version of any story has to be scrutinised as closely as any other."

Political newspapers published in the interests of the ruling race pick and choose their items of news and expressions of opinion very carefully so as to embody in their columns only such matter as would redound to the credit of their clientele. They do not object to material of a colourless kind, but they observe a strict taboo against all unpleasant and discreditable matter. Missionary journals fully share these characteristics, and in addition they indulge in drawing comical caricatures of heathen gods and heathen customs which utterly misrepresent actual facts. The *Epiphany* is the organ of the Oxford Mission which aims at the conversion of educated Indians. It may be said to represent to the better type of missionary journalism. It warmly welcomes communications from heathens in praise of Christians and their religion, and it delights in dealing with inquiries from half-educated and half-witted men who want to know "Who was Jerusalem?" or "What is love?" or "What is the purport of the earth?" But the pious editor is rather chary of communications of a serious nature sent by men who cannot be easily hood-winked, and he either suppresses or bowdlerizes such communications. Thus, a short time ago, an Indian convert quoted the opinion of the late Dr. Rajendra Lall Mitra, as published in a book published by the Christian Literature Society, to show that human

sacrifice prevailed in Rig-Vedic times. In reply a Hindu correspondent pointed out that Dr. Mitra, referring to the Sanhita of the Rig-Veda, has stated that there is no positive mention in it of any human sacrifice. The correspondent also stated that Dr. Mitra had clearly expressed the opinion that the institutions of the Vedic Hindus were of a benign and human character and that they did not tolerate brutality to the extent that other ancient nations indulged in. The Editor found it convenient to suppress this communication. The same paper in a leading article asserted that Government was "completely impartial" in religious matters and that missionaries received "absolutely nothing" from Government for religious purposes. A correspondent having stated facts which contradicted these assertions the Editor fell foul of him by charging him with want of candour and with having indulged in a "terminological inexactitude." The Editor went on to assert that the Government aids to missionary schools and hospitals were on a par with the help accorded by the State to the Moslem and Hindu Universities in the United Provinces. The correspondent then sent the following rejoinder: "I may tell you that while Government renders pecuniary help to numerous Missionary institutions which avowedly exist for the main or primary purpose of propaganda it does not offer the slightest help to a single non-Christian institution which may be said to exist for a similar purpose. No analogy lies between mission institutions and corporations like the Moslem and Hindu Universities of the U. P. The latter do not, like the former, aim at religious propaganda. This is an

element of differentiation which you have conveniently overlooked. You may compare the Moslem and Hindu Universities to institutions like La Martinere College, with this slight difference that the latter shuts its door rigidly on non-Christians while the former keep their doors wide open to all comers. You will probably accuse the *Statesman* of a 'terminological inexactitude' when it wrote in January 1897 with reference to the Christian Ecclesiastical Establishment cost of £200,000 :—'Now if we are sincere in our repeated declaration that we are governing India for the benefit of its people, we cannot justify the expenditure of this large sum annually upon institutions which exist for the benefit of the ruling race alone.' *Capital* sails in the same boat with the *Statesman* for your commercial contemporary wrote in August 1913 : 'It is not reasonable that the Hindus and Mahomedans of India should be taxed to enable a section of the Christian community to get their religion on the cheap.' The Bishop of Oxford, who is strongly interested in the opposite direction expressed his great satisfaction at a public meeting held in London in 1914 that the Government had 'determined to do its utmost to encourage' Christian influence as exercised through missionary institutions. Pious camouflage served its purpose in the Middle Ages but it is rather out of place in the twentieth century." This was much too bitter a pill for the reverend Editor to swallow, and he found it safest to use his editorial prerogative by consigning it to the W. P. B.

Christianity teaches that virtue depends entirely on hope of reward and fear of punishment. Christian morality is founded on the theory of endless pleasure in

paradise for good action and eternal torment in hell for sin. Acting on this theory Christ has offered most tempting rewards to those who would accept his Gospel. He says : "All these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." All this, of course is tommy-rot; but if Christ has failed, as a prophet, many of his faithful missionaries have got on famously as miracle-workers; they are not to be caught with chaff.

S. HALDAR.

STARTLING FACTS & FIGURES OF THE RUM TRAFFIC.

There were in the United States of America before prohibition law was passed 140,000 licensed liquor saloons. If formed into a street with saloons on each side, allowing 20 feet to each saloon, they would make a street 265 miles long. Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end, and let us see what that street turns out in one year.

What army is that which comes marching down the street in solid column, five abreast, extending 570 miles? It is the army of 5,000,000 men and women who daily and constantly go to saloons for intoxicating drinks as a beverage. Marching 20 miles a day, it will take them more than 28 days to go by. Now they are gone, and

close in their rear comes another army, marching five abreast, and 60 miles in length. In it there are 530,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is 150 miles in length, scan them closely. They are grey-haired men and fair-haired boys. There are, alas! many women in that army sunk to deeper depths than the men, because of the greater heights from which they fell. It will take them seven days to go by. It is a sad and sickening sight, but do not turn away yet, for here comes another army—100,000 criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons, whose hands are besmeared with human blood. With ropes around their necks they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while under the influence of liquor. But, hark! Whence come those yells and who are those bound with strong chains and guarded by strong men, that go raging by? They are raving maniacs, made such by drink. Their eyes are tormented with awful sights, and their ears ring with awful sounds. Slimy reptiles crawl over their bodies and fiends from hell torment them before their time. They are gone now, and we breathe more freely. But what gloom is this that pervades the air, and what is that long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves. Drunkards do

not have many friends to mourn their loss, and we can put thirty of their funeral processions into a mile. We have thus a procession 3,333 miles in length. It will take a good share of the year for them to go by, for funeral processions move slowly. Yes, most of them do; but every now and then an uncoffined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing :

“Quick, rattle his bones, rattle his bones

Over the stones ;

He’s only a pauper whom nobody owns.”

Look into the coffins as they go by. See the dead drunkards. Some died of selirium tremens and the lines of terror are still plainly marked on their faces. Some froze to death by the roadside too drunk to reach their homes. Some tumbled from the wharf and were drowned. Some wandered into the woods and died and rotted on the surface of the earth. Some blew their brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under cars. They died in various ways, but strong drink killed them all; and on their tombstones, if they have any, may be fitly inscribed : “He died a drunkard’s death”. Close behind them comes another long line of funeral processions, we know not how many, but they are more numerously attended by mourning friends. They contain the remains of those who have met death through the carelessness and cruelty of drunken men. Some died of broken hearts. Some were foully murdered. Some were burned to death in buildings set on fire by drunken men. Some were horribly mangled on the railroad because of drunken engineers

or flagmen. Some were blown up on a steamboat because a drunken captain ran a race with a rival boat. But here comes another army, the children—innocent ones upon whom has been visited the iniquities of the fathers. How many are there? Two hundred thousand. Marching two abreast, they extend up the street thirty miles. Each one must bear through life the stigma of being a drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice. Some of the children are moaning with hunger and some are shivering with cold, for they have not enough rags to keep them warm. A large number of them are idiots, made so before they were born, by brutal, drunken fathers. And worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill the ranks of the awful army of drunkards that moves in unbroken columns down to death. It has taken nearly a year for the street to empty itself of its years work. And close in the rear comes the vanguard of the next years supply. And if this is what liquor does in one country in one year, what must be its results in all the world through the long centuries. Thus far you have listened to the story that the figures tell, but they cannot tell all. They give only the outlines of the terrible tragedy that is going on around us. They cannot tell us how many unkind and cruel words strong drink has caused otherwise kind and tender-hearted husbands and fathers to utter to their dear ones. They cannot picture to us the wretched squalor of a drunkards home. They cannot tell how many heavy blows have fallen from the drunkard's hand upon those whom it is his duty to

love and cherish and protect. They cannot tell how many fond expectations and bright hopes, which the fair young bride had of the future, have been blasted and turned to bitterest gall. They cannot number the long, weary hours of night, during which she has anxiously awaited, and yet fearfully dreaded, the heavy footfall at the door. Figures cannot tell us how many scalding tears the wives have shed, nor how many prayers of bitter anguish and cries of agony God has heard them utter. They cannot tell how many mothers have worn out soul and body in providing the necessities of life for children whom a drunken father has left destitute. They cannot tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They cannot tell us how many white hairs have gone down in sorrow to the grave, mourning over drunken children. They cannot tell us how many hardfought battles the drunkard, in his sober moments, has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide because he could not conquer the demon. And finally, we cannot search the records of the other world, and tell how many souls have been shut out from that holy place where no drunkard enters, and banished to the regions of eternal despair by the demon of drink. What man, what woman, what child, would not vote to have that whole street, with its awful traffic in the infernal stuff sunk to the lowest depths of perdition and covered ten thousand fathoms deep under the curses of the universe.

WM. LEISHMAN.

BUDDHISTIC ANTIQUITIES.

(Contd. from page 386 of the last issue)

ELLORA VERUL. Village in the District and Taluk of Aurangabad, Hyderabad State. Ellora is famous for its rock temples and caves, which extend along the face of a hill for a mile and a quarter, and are divided into three distinct series-Buddhist, Brahmanical, and Jain and are arranged chronologically. They are excavated in the scarp of a large plateau, and run nearly north and south for about a mile and a quarter, the scarp at each end of this interval throwing out a horn towards the west. The Buddhist caves, twelve in number, are situated in the south end; the Indra Sabha or Jain group, consisting of five caves, lies at the other extremity of the series; the Brahmanical caves, which number seventeen, are between the other two series. In age the caves vary from about the fifth to the ninth or tenth century, and important inscriptions have been found in them. Among the most interesting objects at Ellora is the Kailas temple, one of the most wonderful and interesting specimens of architectural art in India.

Unlike any of the preceding cave-temples, 'says Dr. Burgees, 'Kailas is a great monolithic temple, isolated from surrounding rock, and carved outside as well as in. It stands in a great court averging 154 feet wide by 276 feet long at the level of the base, entirely cut out of the solid rock, and with a scarp 107 feet high at the back. In front of this court a curtain has been left, carved on the outside with the monstrous forms of Siva and Vishnu and their congeners, and with rooms on each side. Pas-

sing this, the visitor is met by a large sculpture of Lakshmi over the lotuses, with her attendant elephant. There are some letters and a date on the leaves of the lotus on which she sits, but illegible, and probably belonging to the fifteenth century. On the bases of the pilasters on each side have been inscriptions in characters of the eighth century. As we enter, to right and left is the front portion of the court, which is a few feet lower than the rest, and at the north and south ends of which stand two gigantic elephants—that on the south much mutilated. Turning again to the east and ascending, a few steps, we enter the great court occupied by the temple, whose base measures 164 feet from east to west, by 109 feet where widest from north to south. In front of it, and connected by bridge, is a mandapa for the Nandi, and on each side of this mandapa stands a pillar or dvajdand—‘ensign staff’—45 feet high, or with what remains of a trisula of Siva on the top, a total height of about 49 feet.

This temple was built by Krishna I, the Rashtrakuta king of Malkhed (760-83).

(Archaeological Survey Reports of Western India, Vol: V.)

(Imperial Gazetteer of India Vol. XII page 21 and 22).

SEVEN PAGODAS. Village in the District and taluk of Chingleput, Madras. The village itself is insignificant, but near it are some of the most interesting and, to archaeologists, the most important architectural remains in Southern India. These antiquities may be divided into three groups; the five so-called raths (monolithic temples) to the south of the village, belonging perhaps to the latest Buddhist period; the cave-temples, monolithic figures,

carvings, and sculptures, west of the village, perhaps of the sixth or seventh century, which contain some marvellous reliefs, ranking with those of Ellora and Elephanta the more modern temples of Vishnu and Siva, the latter being washed by the sea. To these last two, with five other pagodas buried (according to tradition) under the sea, (Imp : Gaz : XXII, page 182).

One thing, at all events, seems certain and it is what interests us most here—that the square raths are copies of Buddhist viharas, and are the originals from which all the vimanas in Southern India were copied, and continued to be copied nearly unchanged to a very late period. On the other hand, the oblong raths were halls or porticoes with the Buddhists, and became the gopurams or gateways which are frequently, indeed generally, more important parts of Dravidian temples than the Vimanas themselves. They, too, like the Vimanas, retain their original features very little changed to the present day. (Imp : Gaz : Vol. XXII, page 185).

SHEO NARAIN.

PRESENTATION OF A BUDDHA IMAGE FROM NEPAL.

*An Address delivered on the occasion of the Presentation
of a Gilt Buddha Image from Nepal to the Dharma
Rājika Chaitya Vihara, Calcutta.*

(BY DHARMA ADITYA BAUDDHA)

Religion is the main spiritual purpose in the life of mankind and pervades the whole atmosphere in the vast

field of human activities, in all its aspects. One of the greatest thinkers of the East has written, "Religion is the prop of all beings, everything is embraced in Religion, therefore Religion is said to be excellent over everything else." There are some great religions in the world, and fortunately the home of all of them is in the great continent of Asia. And salvation in one way or the other is the principal object of human life and of all religions. Of all such religions, the only one that bases the attainment of salvation in this very world or a number of rebirths, on the strict observance and practice of the loftiest principles of morality and religion such as the ten *paramitās*; and of the scientific principles of daily life such as non-violence, vegetarianism, temperance, etc.; on self-culture and self-discipline; on the rejection of all materialistic and mental tendencies not appealing to the welfare of the world, of miracles and esoteric practices, of all irrational dogmatic and superstitious views, of the theory of salvation by mere faith, supernatural grace, sacrificial fires and caste distinctions; and on universal Brotherhood, is the Buddha Śāsana promulgated by Lord Buddha Sakya Muni. 'Tis that religion which has outstood all others—as a perfect and popular one—one which appeals so magnificently to the higher emotions of princes and people possessed of moderate commonsense. 'Tis this that has Aryanised semi-civilized people who were sunk in ignorance and ignoble practices and introduced Buddhist Art and literature in countries where they were unknown before. It is the messenger of Freedom to those who were denied equal partnership with the self-assertive Brahmins; to those who were doomed to the cruel tyrannies of aggres-

sive, corrupt sacerdotalism, to the artificial barriers of class or caste distinctions, and to the quagmires of gross superstitions and polytheistic rituals. Wherever Buddhism prevails, its adherents led a peaceful and happy life, yet artistic and industrial, progressive and plain. 'Tis thus no wonder that this spiritual movement—the pre-eminently popular religion of Asia should count one-third of the aggregate world population among its adherents and thus represent the national religion of so many Aryanised nationalities, states and empires and be our Adidhamma.

Of all such States, which have been wholly Buddhist from the time of their foundation, or even earlier, Nepal, besides Ceylon, as history goes, is pre-eminently the first one to have any connection with our Buddhadhamma. If we study the history of Nepal, we find that Nepal has on its record the memorable visit of seven Promulgators of Buddha-sâsana. Early in the beginning of the Bhadra Kalpa (in the Golden Age), when men lived 80,000 years and Nepal was a mere lake called Nâgavâsa, the abode of serpents, Vipassi Buddha came to the Sevayambhu Hill, from Bandhumati city with a retinue of His disciples. Of the latter our Sakya prince was one, then a Bodhisatta, Saccadhamina (Saṭyadharma) by name. A few thousand years after His return Sikhi Buddha came to the Buddhakhetta from Arunpuri and render His sâsana our last Buddha was a disciple, Kshama Raja (P. Khema Raja ?) by name and had followed the former to Nepal. In the very kalpa, Viswabhu Buddha also came from Anupam and Prince Siddhartha was a Bodhisattva king of the Himalayas under His sâsana. Viswabhu Buddha foretold that a Bodhisattwa would come who would make

Nepal a beautiful and populous country. He thrice circumambulated the lake and went back to His country. The Bodhisatta referred to, was Manjusri who with a retinue of followers including Rájá Dharmákar, came to the sacred Hill from Panchasirsha Mount in China. He cut a passage to make the lake-water flow out and thus made Nepal a valley, a habitable place. He inaugurated the first city in Nepal, called it Manju Pattan after himself, peopled it with his disciples and made Rájá Dharmákar the first ruler. 'Tis true that the 1st Buddha visitors left a number of disciples to remain in the Hill. But with the coming of Manjusri Bodhisatta and his retinue, Chinese civilisation must have been introduced and its influence is still felt in Nepal in various ways. Scientifically the memorable advent of the Chinese colonists has brought about the conclusion that the first immigrants to Nepal were from the north or were descended from the Chinese ancestors.

In the same kalpa when men lived 4,000 years, a very learned Brahmin scholar from Khemavati (Kshemâv.), Kakusanda (Krakuchhanda) by name, attained Buddhahood under the tree of *Acacia sirisa*. One of his disciples was Prince, Gautama, then Jyotipâla by name. 'Tis this popular Buddha who permitted 700 of His followers of the Brahmin class of Gunadhwaj and the Khet-tiya (Kshattriya) class of Abhayandad, to live as Bhikkhus. This first initiation of the Bhikkhu Order occurred on the Sirsha Hill in the valley of Nepal. This hill hence became the source of the sacred Bagmati river, through His own personality; as water was required for the initiation ceremony. Chaityas appeared where the hair cut were strewn

and some of them are still in existence there. Stupas in holy memory of Kakusanda Buddha are also found near lori-ki-kudan on the west of the Nepal frontier. Again when many thousand years of the bhadra kalpa had elapsed, and men lived 30,000 years (in the Dwâpar Yuga) Konagamana (Kanakmuni) Buddha appeared in the territory of Sobhâvati (now near lori-ki-kudan) under Him Prince Siddhartha was a disciple, Dhemorâja by name. This Buddha too visited Nepal. Then came Kassapa (Kasyapa) Buddha from Benares, in the same kalpa when men lived 20,000 years; and when He preached to the people of Nepal, the Sakya Sage was a disciple under the name of Jyotirâja. 'Tis Kasyapa Buddha from whom the still popular term for Benares, namely Kâsi, was derived. He then went to Gaur (Bengal) and the then king, Prachanda Deva offered Him a *pindapâtra* (rice-bowl), and with His advice, came to Nepal and under the name of Sant-sri, did much for public and religious benefit. Lastly came Lord Buddha Sakya Muni from Jetavana Vihâra to the Buddhakhetta of Nepal, followed by 1,330 Bhikkhus, the Râjâh of Benares and his ministers and the event which accompanied His triumphant entry is worth repetition. Brahma went before Him, chanting the Vedas, Vishnu scared away the evil spectators, Siva sprinkled fried rice, Indra stood behind, holding the jewelled umbrella above Him, the god of fire, held the fragrant incense-stick, the god of death or Yamarâja arrayed the people in order and drove away the wicked people, the Lord of Demons scared away the Mâras, Varuna, the regent of the west, sprinkled perfumed water on the way, the god of wind held the flags, Kuvera, the Indian

croesus, the precious gems and the god of spring blew the conch-shell, men and supermen walked shoulder to shoulder, some waving the châmars, others, playing on musical instruments. In such heavenly pomp was the Teacher of gods and men welcomed as He and His disciples entered the hills of Nepal, displaying their *iddhi* power. There in the Buddhakhetta, He delivered a sermon to a Bhikkhuni, Chunda by name and gave to the people a fixed and uniform code by which to regulate their doctrines and practice. The same exact site where He sat, is still marked by two stone-slabs, representing His own footsteps.

Thus we find that all the Sapta Tathagatas as they are known by here, visited Nepal and their portraits are still noticeable in many Buddhist houses.

About this time during the reign of Sinhaketu, in Nepal, a descendant of Gunakâma Deva, himself a descendant of Raja Prachanda Deva from Bengal, a merchant famous in Nepal as Sinhala Sarthavahu, took 500 followers, and went on a trade voyage to Sinhala-dwipa then an island of Rakshasas (ogresses). The leader is said to have been saved by the grace of Bodhi-sattwa Arya-Avalokitesvara. Just half-a-mile north of Katmandu there is still shown every year the figures of this Sinhala Sarthavahu and others, deposited in an ancient vihara.

Later on, a few years after Lord Buddha's Parinirvana, a Raja of the city of Kapila, Vidarbha by name massacred the Sakyans, and some of the Sakyans who escaped, came to Nepal. 'Tis thus that the Sakyabansa and the Sakya Bhikshu classes, later formed a part of the aggregate Nepalese Buddhist community.

(To be Continued)

MRS. FOSTER'S DAY CELEBRATIONS.

The Foster Robinson Memorial Free Hospital is one of those many institutions in the city engaged in a very

useful branch of Social Service which is carrying on its work of charity unostentatiously. The Free Hospital is located in Darley Lane, Maradana, Colombo, Ceylon, and is under the management of a faculty of Ayurvedic Medical men. It provides a very desirable place of medical aid daily to all classes of Ceylonese, without distinction of race or creed. An account of this institution has appeared in the press more than once and needs no reiteration here; but those who are interested in Social Service and charitable work of this nature would do well to pay this institution a casual visit.

The Seventy-first Anniversary of the birth of the good Lady, Mrs. Foster Robinson who founded the hospital and after whom it is named was celebrated on Thursday the 21st September. The out-door patients numbering nearly a hundred, in the early part of the day offered flowers and made Buddha Puja etc: in the Shrine Room adjoining the Hospital and connected with the Mahabodhi College. Later in the morning the boys of the Upper School of the College and those of the hospital assembled in the hospital premises when Brahmachari D. E. Wickramasuriva and Mr. J. E. Gunasekara, Principal of the Mahabodhi College addressed the gathering on the significance of the day and spoke of the gratitude that should be expressed to Mrs. Foster for having made provision for this free hospital at the instance of the Anagarika Dharmapala. Twenty-five Buddhist priests were served with a Sanghika Dana after which Pirith was chanted and blessings were invoked and the merits were offered to the Devas invoking long life and happiness to Mrs. Foster.—*Ceylon Morning Leader*.

MARY FOSTER BUILDING.

The opening ceremony of the "Mary Foster Building," which was built by the Maha-Bodhi Society behind the Sri Dharmarajika Vihara, was performed on Thurs-

day, the 21st September. The birthday anniversary of Mrs. T. R. Foster, the generous patron of the M. B. S. also fell on the same day. The double ceremony was a success in spite of the intermittent rains from noon till sunset.

The building is a two-storied one. In the upper floor there are two rooms and a hall for a library. The ground floor, too, has three rooms and other necessary quarters. It is fitted with electric lights and fans. The upper storey of the Vihara, where lies the "Holy of Holiest Relics," is connected with this by a corridor.

The M. B. S. offered a "dana" to the Bhikkus in the morning. Although a heavy rain at 4-30 P.M. marred the unique success of the ceremony, yet by 5-30 the Vihara hall was full. After Pancha Sila was given, the Anagarika Dharmapala spoke a few words in introducing Bhikku Hettimulle Dhammapala to the audience. He delivered a short sermon in Bengali. Rai Saheeb Ishan Chandra Ghosh, M.A., also spoke in Bengali, after which Mr. Dharmapala delivered an interesting lecture as usual.

Then light refreshments were served to all who were present and those who came afterwards. At 8 p.m. covers were laid for forty for a vegetarian dinner. The function came to a close at 10-30 p.m. Justice Sir Asutosh Mukerjee, the President of the M. B. S. and the Vice-Chancellor of the Calcutta University; and also the Consul-General for Japan, who was away at Simla, could not attend the function owing to other unavoidable engagements. Among those present were:—Mrs. Alma Senda, Mr. S. N. Mullick, M.L.C. and Acting Chairman of the Corporation, Mr. H. N. Dutta, M.A., B.L., Mr. S. C. Mukerjee, Bar-at-Law, Mr. M. M. Ganguly, B.E., Mr. A. Banerjee, Bar-at-Law, Rai Saheeb Ishan Chandra Ghosh, M.A., Dr. H. W. B. Moreno, Ph.D., Rai Bahadur S. N. Sen, Mr. P. K. Das, B.L., and several others.

FINANCIAL.

MRS. FOSTER MISSIONARY FUND.

*Statement of Expenses for the months of May,
June and July, 1922.*

MAY.

		Rs.	A.	P.
School-fees for 1 Student	...	6	0	0
Servant wages for April	...	17	0	0
Food for Priest, 2 Boys and Clerk	...	78	0	0
Conveyances (tram-fare, carriage hire, etc.)	...	12	5	9
Miscellaneous	...	6	6	6
Total	...	119	12	3

JUNE.

Clerks Salary for May and Advance	...	40	0	0
Servants wages	...	6	0	0
Rev. Sugata Kanti, May & June Rs. 10, M. O.	...	10	2	0
Commission As. 2	...	25	4	0
Rev. Saranankara's extra charges for living at Santiniketan (incl. M.O. Comm.)	...	20	4	0
Poor Student for May and June (incl. M.O. Comm.)	...	4	0	0
Students school-fees for May and June	...	9	0	0
For Rev. Srinivasa Books, etc.	...	76	14	0
Food for two Boys, Priest and Clerk	...	2	2	9
Miscellaneous	...	0	3	6
Tram-fare	...			
Total	...	193	14	3

RECEIPTS.

From Mg. Po Pe, K.S.M., A.T.M., of Wakema, Burma	...	50	0	0
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JULY.

Clerks Salary for June	...	17	0	0
School-fees for students	...	5	0	0
Rev. Srinivasa a/c.—Robes 12-4-0, Teacher 4-8-0	...	16	12	0
Conveyances	...	0	5	6
Rev. Saranankara Slippers, etc.	...	3	0	0
Miscellaneous	...	5	9	0
Food for Priest and two Boys	...	50	4	0
Total	...	97	14	6

SRI DHARMARAJIKA VIHARA.

*Statements of Receipts and Expenses for the months of
July and August, 1922.*

RECEIPTS.			EXPENDITURE.		
JULY—					
	Rs.	A. P.		Rs.	A. P.
From Mrs. Senda for			Servant's Salary for June ...	13	9 0
Lights ...	7	0 0	Methor's Salary for June ...	4	0 0
Rent of Hall (from			Tram-fare and other petty		
Indian Rationalistic			expenses ...	7	1 6
Society) ...	2	0 0	Flowers for June ...	3	9 0
Charity Box Collection	5	3 0	Electric Bill ...	8	11 0
			MURAL PAINTING %—		
			Rs. A. P.		
			Paint and Brushes 48	0	0
			Mistry and Cooly 3	11	0
			Conveyance, (tram,		
			etc.) ...	8	4 6
			Planks, Bamboos,		
			etc. ...	25	5 0
			Advance for Artist 3	0	0
			Hari Charan Das		
			for Planks ...	20	0 0
			Food for 2 Artists		
			for the month 33	8	0
			Petty Expenses ...	3	6 0
Total ...	14	3 0		145	2 6
Less Receipts ...	167	14 0			
Total ...	182	1 0	Total ...	182	1 0

RECEIPTS.			EXPENDITURE.		
AUGUST—					
	Rs.	A. P.		Rs.	A. P.
Rent of Hall from Indian			Servant's Salary, July ...	12	8 0
Rationalistic Society ...	4	0 0	Methor's Salary ...	4	0 0
Charity Box Collection ...	2	12 3	Tram-fare, etc. ...	1	8 6
			Electric Bill, July ...	10	13 6
			Bills for Repairing, etc. ...	8	0 0
			MURAL PAINTING %—		
			Rs. A. P.		
			Paint and Brushes 16	4	0
			Cooly ...	0	12 0
			Tram-fare, etc. ...	10	3 0
			Advance for Artist 50	0	0
			Artists food for		
			the month ...	32	0 0
Total ...	6	12 3		109	3 0
Less Receipts ...	142	4 9	Flowers for the Shrine ...	3	0 0
Total ...	149	1 0	Total ...	149	1 0

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

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IMPORTANT NOTICE TO SUBSCRIBERS.

With this issue the last number of the 30th volume of the Maha Bodhi ends. The first issue of the 31st volume begins in January 1923. For 30 years the Journal has been maintained at great sacrifice by the managing Editor. The Dhammadāna—the gift of the Buddha Dharma—excels all other gifts and to disseminate the Dhamma this Journal was established. Great has been the service this little Journal has rendered since it was started in May 1892.

The Manager requests that on the receipt of this number subscribers will remit their subscriptions in advance. A good many have not paid their dues, and we request defaulting subscribers to remit arrears before the publication of the January number.

The January number will be sent by V.P.P. to those who will not send their subscription before the 20th December 1922.

Please note that those who wish to pay their dues by V.P.P. shall have to pay four annas extra.

CALCUTTA,
30th Nov. 1922/2466

MANAGER,
Maha Bodhi Journal.

BUDDHIST VIHARA AT SARNATH.

TRANSITORINESS OF HUMAN PHENOMENA.

Permanence of Spiritual Truths,

SIR H. BUTLER'S SPEECH.

Benares, Nov. 3.

His Excellency Sir Harcourt Butler accompanied by Captain Batty and Captain Muir arrived at Benares this morning. He was met at the station by his Highness the Maharaja of Benares, the Maharaja Kumar of Benares. Mr. Marmaduke Campbell, commissioner, Mr. Elmslie, superintendent of police. Mr. Darwin, collector, Major Samson, commanding the station and other leading citizens of the place. His Excellency accompanied by his Highness the Maharaja Bahadur drove straight to the Maharaja's guest house at Nandesar and received an informal call from his Highness. In the morning his Excellency granted some interviews and then motored over to the Maharaja's fort at Ramnagar visiting on the way with his Highness the Maharaja the Armoury, the Lovett Hospital the Meston High School the State Weaving School, named after his Excellency, the chief court, the garden house and the war memorial and expressed himself pleased with all he saw.

In the afternoon the Governor laid the foundation stone of the Buddhist Vihara at Saranath.

In his speech in laying the foundation stone of the Buddhist Vihara at Saranath his Excellency Sir Harcourt Butler said:—

'It is I think typical of the tolerance under which we live in the British Empire that I, a Christian official, should

be laying the foundation stone of a Buddhist shrine next door to Kashi, the holy city of orthodox Hinduism. To me the occasion has a special significance, not only because I have long had a great respect for and sympathy with Buddhism, but especially because I am shortly to become Governor of the great Buddhist province of Burma, I am very glad to come here today. There have been difficulties about the site, but they have been overcome, thanks to the goodwill of Sir John Marshall, the distinguished Director General of Archaeology, and with the help of the commissioner, Mr. Marmaduke Campbell. Before the rise of Buddhism this locality known as Rishipatana, was evidently a celebrated religious centre. As Sarnath or the Deer Park it enjoys world-wide reverence because it was here according to tradition and records that the founder of Buddhism preached his first sermon, made his first disciples and sent off the first missionaries of his faith. The preaching of the first sermon is known in Buddhist traditions as 'the turning of the wheel of Dharma,' and is symbolised in Buddhist art by a wheel which is often placed between two deer facing each other.

'The first sermon was addressed to a body of ascetics and begins by warning them that self-mortification is as much an hindrance to true spiritual life as is self-indulgence. Avoiding both these extremes a good man seeking truth should follow the middle path which leads to true vision and knowledge, to peace, to superhuman insight into the heart of things, to all-revealing enlightenment and Nirvana. This middle path is none other than the noble eight-fold divided roadway. The sermon then proceeds to explain the four noble truths about (1) suffer-

ing, (2) the origin of suffering, (3) the suppression and complete cessation of suffering, and (4) the path leading to freedom, and the preacher tells his hearers how he himself realised the four truths in all their forms and has thereby become the Buddha and is acknowledged the 'Supremely Enlightened One' throughout the universe, visible and invisible, human and super-human. And then he sent forth another and a larger body of his missionaries to preach the Dharma that is beneficial at the beginning, beneficial at the middle and beneficial also at the end.

'It is very meet and proper that a shrine should be raised here to remind pilgrims and other visitors that this is hallowed ground inspiring the reverent devotion of some hundred millions of men. The Archaeological Department have excavated the site with great skill and attention and have collected the treasures found in an admirable museum. The beautiful lion capital, one of the wonders of the world, the stone railing, the sculptures and the inscriptions are treasures for all the world. They stand to remind us of the transitoriness of human phenomena, and the permanence of those great spiritual truths which have ruled and guided the hearts of men in every age and in every clime.

'I deem it a great honour to declare that this foundation stone has been well and truly laid.'

In the evening his Highness the Maharaja of Benares entertained his Excellency Sir Harcourt Butler at a garden party which was largely attended. To-night after dinner his Excellency will leave for Allahabad.

At Sarnath to-day on the occasion of laying the foundation stone of the Buddhist Vihara there were pre-

sent a number of monks who had come from China, Tibet, Ceylon, Sikkim, Burma and elsewhere. At the conclusion of his speech Sir Harcourt Butler announced a personal donation to the Maha-Bodhi Fund and acknowledged the generosity of Mrs. Mary Foster of Honolulu.

VIHARA REPORT.

The following Report was read by the General Secretary, the Anagarika Dharmapala :—

YOUR EXCELLENCY, YOUR HIGHNESS, LADIES AND GENTLEMEN,

The Maha Bodhi Society welcome you most cordially to the hallowed spot, consecrated by the imperishable association of the life of the Great Teacher, the Blessed One, Buddha Sákya Muni.

Two thousand five hundred and eleven years ago three months after His Enlightenment, the Blessed One came here in search of the five Brahman disciples in order to first preach to them the Truths of the Noble Religion that he wished to promulgate for the happiness of all living beings, human and divine.

Rishipatna, the Deer Park, is eternally sacred to the Buddhists, for here the preceding Buddhas of this great Kalpa also proclaimed the Sacred Law of Righteousness. Four places are sacred to all the Buddhas—Buddhagaya, Rishipatana, Sravasti and Sankassa, of the past, present and future. The next Buddha Metteyya or Maitreya is expected to be born in Benares, become Buddha at the Bodhimanda near Gaya, and preach the Dharma at this sacred spot.

Our Gautama Buddha was born at Lumbini near Kapilavastu in the Kosala country, became enlightened at Buddhagaya, preached the Dharma Chakra at this place and realized the final emancipation of Parinibbana at Kusinara.

The story of the conversion of the five Bhikshus—Kaundanya, Bhadraji, Vashpa, Mahanama and Asvajit has been made popular to English readers by the joint labours of three eminent Oriental Scholars—the late Professors Max Muller, Oldenburg and the indefatigable Dr. Rhys Davids, in whose translation of the Mahavagga of the Vinaya Pitaka, the complete version of the story is given.

For three months—July to the end of the rainy season, the Blessed One stayed at this spot teaching and training the sixty Bhikshus, and on the full moon day of the Kartika, coinciding with the ceremony to-day, He gave them the order in stirring words of compassion as follows : —“Wanderforth O Bhikshus ! visiting all places, receiving food at the hands of the good people, preaching the Doctrine, which is sweet in the beginning, sweet in the middle, sweet in the end, for the welfare of the many, for the happiness of the many, for the gain of the many for their happiness and welfare. Bhikshus, the Tathàgata is liberated from all fetters, and thou too art liberated therefrom. March onwards, let not two of you go in the same path”, and in obedience to that command the sixty Arhat Bhikshus went forth in different directions, proclaiming the Gospel of Love and Meritorious Activity to the millions of Indian people. Thence forward Rishipatana became

one of the four *Achala* Chaityas, the site unshakeable, undisturbable for all time in the history of Buddhism.

The Buddha lying at Kusinara between the two Sala trees, at the close of His missionary life of fortyfive years, recapitulated the Aryan Doctrine, and enjoined on all Bhikshus, Bhikshunis, Upāsakas and Upāsikas, to treat the four sites as consecrated ground *viz.* : the birthplace of the Tathāgata at Lumbini, the site whereat He obtained the *Anuttara Samma Sambodhi*, the site where He proclaimed the Anuttara Dharma Chakra, and the site where the Tathāgata obtained the final Release of Anupadisesa Nirvāna Dhātu.

Rishipatana during the life time of the Great Teacher was known as Mulagandhakuti. At Sravasti, at Jetavana, there was the Kosambagandha Kuti, and in each of the great Viharas that He stayed the sanctified room consecrated to Him was called "Gandhakuti". The original *Gandhakuti* is here, a few yards from the spot where the Asoka Column stands. In later times, the site where we are assembled was known as Dharma Chakra Vihara and Rishipatana Maha Vihara. To this place came Asoka, the great Emperor, under the guidance of his spiritual Protector, Asvagupta, or Indragupta, and at the spot where the Tathāgata sat to preach the Dharma, the Emperor caused the erection of the Stone pillar in commemoration of the great event.

The Universal Law of Righteousness which the Buddha proclaimed is called the Noble Path, the Arya Marga, which is to be distinguished from the extremes of painful asceticism and of ignoble sensualism—the former is called in Pali Attakilamatanu Yoga, the latter Kama

Sukhalli Kanu Yoga. The Noble Path is also called the Middle Path, and its eight stages are:—

1. Right Insight into the four Noble Truths and of the Law of Cause and Effect.
2. Right Desires of Harmlessness, Love and Renunciation of Sensual habits.
3. Right Speech, truthful, kind, loving, free from harshness, bringing peace and concord.
4. Right Activities abstaining from destruction of life, dishonest gain and adulterous living.
5. Right livelihood abstaining from destructive trades, such as sale of animals to be slaughtered, sale of poisons, intoxicants, murderous weapons and of human beings.
6. Right Exertion—to abstain from doing evil, to do good and to purify the heart. This means a ceaseless activity in preventing evil tendencies to arise in the mind, and a ceaseless exertion to develop meritorious activities.
7. Right Investigation in purifying the memory by means of biological, physiological, psychological and mystical research. These are called the four *Maha Sati Patthanas*.
8. Right Psychic Illumination, relating to Yoga, Dhyana and Samâdhi studies, leading to the realization on this earth in this life of eternal happiness and immortal peace, which passeth human and divine understanding the ineffable Nirvâna.

This is the Aryan Doctrine taught by the Blessed One

in a nutshell, and expanded in the three Pitakas during a period of forty-five years. There is not a word of contradiction in His teaching. He lived according to the precepts that He laid down, and taught nothing that is difficult for a rational human being to observe.

Rishipatana was a centre of activity until the place was totally destroyed by the Moslem invaders. It is evident that for some time after the destruction of Buddhism the place was in the hands of the Brahmanical worshippers, as we find many images of theirs. Then the place evidently decayed and remained so until Jains came and on a portion of this site built their Mandir.

In January 1891, the present General Secretary of the Maha Bodhi Society visited the sacred site, which was then totally abandoned.

In February 1893, he again visited the site with Colonel Olcott, who was the Director General of the Maha Bodhi Society and the latter entered into negotiation with the then Commissioner of Benares in the hope of restoring the site; but that official could not give us any kind of information, except to say that the surrounding land is owned by a Zemindar.

Since 1893 every effort was made by the Maha Bodhi Society to purchase the site, and at last in 1900 it was able to purchase three bighas of land from Babu Raghubir Singh, Zemindar. The small Dharmasala was built for the use of pilgrims, and in 1904, another ten bighas were purchased to the East of the Dharmasala.

In June 1916, the Government of India promised to give the Maha Bodhi Society, a relic of the Buddha, if the

Society would undertake to build a Vihara at Sarnath, and have it enshrined therein.

The devastating Great War as well as other obstacles prevented the Society from starting operations to erect the Vihara, and it was in the beginning of this year that the Society was able to turn their attention to Sarnath.

The General Secretary of the Society communicated the wishes of the Society to the enlightened Vice-Chancellor of the Lucknow University, Rai Bahadur G. N. Chakravarti, who very promptly communicated the fact to His Excellency, Sir Spencer Harcourt Butler, who most graciously consented to lay the foundation stone of the Vihara, and the date was announced for the ceremony to be held on November 3, 1922.

But the unexpected happened. The Archæological Department suddenly informed us that it could not allow the Buddhists to build the Vihara on the land bought by the Society in as much as that land had been acquired by the Department. This unanticipated debacle, after the fullest publicity had been made for several months in Ceylon and Burma, greatly to be regretted, was most fortunately removed by the gracious intervention of His Excellency, Sir Spencer Harcourt Butler, who desired, that the Society should be allowed to build on other adjoining land.

The Maha Bodhi Society, ever loyal to the British Government, whose enlightened tolerance, has made their activities possible in India, accepted this wise decision. On behalf of the Buddhists, the Society takes the opportunity to tender their sincere thanks to Sir John Marshall, and Mr. W. E. M. Campbell, Commissioner through

whose intervention it has been possible for us to build upon the present spot.

The Society has ear marked the sum of Rupees thirty thousand for the construction of the Vihara, but it is estimated that a further sum of Rupees thirty thousand may be needed to complete the shrine, which will be erected after the design has been approved by the Archæological Department.

The gracious lady, Mrs. Mary Foster of Honolulu, well known for her marvellous benefactions, has kindly contributed rupees twenty thousand for the Vihara fund, and it is hoped that the balance needed will be contributed by Buddhists as well as by the Hindus.

The Maha Bodhi Society has also formulated a scheme for the establishment of a Research College at this sacred spot, where Pāli, Sanskrit, English, Hindi, Urdu, Tibetan, Modern Science, European Psychology, etc., shall be taught to about fifty residential Brahmachari students whose life will be devoted for the dissemination of Buddhist knowledge in non-Buddhist lands.

It is proposed to raise a fund of three lakhs of rupees for the construction of the buildings necessary for a Buddhist College as mentioned in the Pāli Mahāvagga.

After a period of nearly nine centuries of oblivion, the Buddhists of the 25th century of the Buddha era are fortunate in that they have been able to re-establish the holy site as a Buddhist Centre under British protection.

The Maha Bodhi Society takes this opportunity to express the feelings of their profound gratitude to His Excellency Sir Spencer Harcourt Butler, the Governor-Elect of Burma, for the gracious kindness shown to the

Buddhists and we are convinced that his visit to their sacred spot will be made memorable in the history of modern Buddhism.

We take this opportunity to tender our sincere thanks to the enlightened Vice-Chancellor of the Lucknow University, Rai Bahadur G. N. Chakravarti, but for whose unselfish labours, this ceremony to-day would not have been possible, and we have also to render our profound thanks to the genial, kind hearted, obliging, Commissioner of Benares, Mr. W. E. M. Campbell, and to the bearer of an illustrious name Mr. J. H. Darwin, Collector, for the kind services rendered in acquiring the Mango Grove, for the Buddhists, as well as to the Official the head of the Land Acquisition Department, and we have to thank Rai Bahadur Lalitbehari Sen Roy, Private Secretary to His Highness the Maharaja of Benares, for the arrangements made by him for to-day's ceremony. Our thanks are also due to Mr. J. C. Chatterjee, B.A., late Archaeological Director of the Kashmir State for the various services rendered to the Society in connection with the Sarnath foundation ceremony.

To every one present at the ceremony the Maha Bodhi Society extend their hearty salutation, hoping that each and every one will take away the pleasant recollections of a historic spiritual ceremony presided over by His Excellency Sir Spencer Harcourt Butler, the Governor of the United Provinces and the Governor-Elect of Burma.

May peace reign everywhere, and may all beings enjoy happiness.

BUDDHIST VIHARA AT SARNATH.

On the 3rd of November next, His Excellency Sir Harcourt Butler will lay the foundation stone of a new Vihara at Sarnath, near Benares, famous in the history of Buddhism as the place where the Lord Buddha preached his first sermon. About 800 years ago, the invading Mahomedan Arabs destroyed the place, and now, after the lapse of so many centuries, the Maha Bodhi Society has been asked by the Government of India to build a Vihara here to enshrine a relic which they are going to present to the Society. We learn that Mrs. Mary Foster, of Honolulu, well-known for her benefactions, has sent a donation of twenty thousand rupees to build this Vihara. The Maha Bodhi Society has earmarked Rs. 30,000 for this purpose, but the contractor thinks that a further sum of Rs. 30,000 will be necessary to complete the structure. The Society hopes to establish here a Research College of Psychology and Religion, and for this purpose an additional sum of three lakhs of rupees will have to be raised. Several modern Asiatic languages will be taught in the College to residential students, and it is expected that an attempt will also be made to gather together within its walls the lost literature of India from the archives of Buddhist libraries of other countries. We hope that every Indian will help the Maha Bodhi Society in this noble endeavour. Buddhism has still a following of 500 millions in China, Japan, Burma, Siam, Cambodia, Mongolia, Tibet, Corea, Nepal, Sikkim, and Ceylon.

—Editorial *Bengalee*, 27-10-22

THE ISIPATANA DEER PARK NEAR BENARES.

The following account of the Isipatana Deer Park, where our Lord first preached the first sermon on the establishment of the Reign of Law, as given by the great illustrious Chinese pilgrim, Hwen Tsang, would be read with interest, now that the Maha Bodhi Society is going to build a Vihara and residential College thereat :—

Crossing the Polonisse river (Varuna), and going north east ten li or so, we come to the Sanghārāma of the "Stagdesert". The lofty turrets (of the convent) mingle with the clouds, and the long galleries unite at the four corners of the building. There are about 1,500 priests here, who study the Little Vehicle according to the Sammatiya school.

Within the great court is a vihara 100 feet high; there are stone steps, and brick niches arranged in regular order round the storeys of the building, in each niche is a gilded figure of Buddha.

Within the great hall (or house) is a figure of Buddha in brass (calamine stone) of the actual size of Tathagatas body; he is represented as turning the wheel of the law.

To the south-east of the Vihara is a stone stupa erected by Asoka Raja about 100 feet high; in front of it is a stone column about 70 feet high. This is the place where the Buddha first began to preach. By the side of it is the place where Mei-ta-li (Maitri) Bodhisattva received the predictive assurance. Again to the west is a stupa; this is the place where Buddha in former days was born as Prabhāpāla Bodhisattva in the midst of the Bhadra kalpa, when men lived to 20,000 years of age. At this

time Kāśyapa being Buddha, he received a predictive assurance here.

To the south of this spot is a place where the four Buddhas walked to and fro. In length this terrace is about 500 feet, and in height seven feet. It is made of a greenish blue stone and bears on its surface the impression of the four Buddhas walking to and fro.

To the west of the Sangharama is the washing tank of Tathagata, and where he cleansed his begging dish and washed his clothes. These tanks are protected by Nagas, so that no one may defile the water.

By the side of the lake there is a stupa where Buddha, while he was practising the preparatory life of a Bodhi-sattva in the form of a six-tusked white elephant, gave his tusks in charity to a hunter.

Here also is the place where, when he was born as a bird, he joined the company of a monkey and a white elephant, and making a covenant as to their age according to a Nyagrodha tree, went forth to convert men.

Again there is the spot where the Buddha was born as a deer-king; and also where he converted Kaundanya and the others, altogether five men.

AN OUTRAGE.

Statement of Facts on behalf of the Maha Bodhi Society in regard to its acquiring land at Sarnath, Benares.

(1) The place now known as Sarnath, near Benares, known to the Buddhist community, as Isipatan or Rishipatana, is one of the four sacred sites consecrated by the Lord Buddha, whom the Buddhists worship as their

Saviour and Teacher. Three months after His enlightenment at Buddha-Gaya He came to this place and since then, *i.e.*, for 2511 years the Buddhists have held the site in utmost veneration, just as the Muslims hold Mecca, and the Christians the Holy Sepulchre at Jerusalem.

(2) The great Emperor Asoka 216 years after the Decease or Parinirvāna of the Lord Buddha, visited the site and had the stone pillar erected testifying to the fact that the Lord Buddha was there and that He had preached His first sermon which is the foundation of His Doctrinal Law.

(3) Successive kings evidently visited the spot, and the recorded evidence of the Chinese pilgrims, Fahien, Hwen Thsang and I-tsing shows that the place was held in great veneration by the Buddhists of the world.

(4) The inscriptions found at Sarnath show that during the reign of the Pala kings the sacred site had been restored and repaired by them.

(5) The invasion of the Kasi country by the Muslims put an end to Buddhist activity, and the place fell into decay, in which state it remained for several centuries until the arrival of the Jains who erected a mandir (temple) close to the sacred Dhamek stupa.

(6) The Maha Bodhi Society began making inquiries in February 1893, and the Director General of the Society visited the Commissioner of Benares who could give him no information except to say that if the Government had land at Sarnath they would be glad to give it to the Buddhists.

(7) Since then the Society continued making inquiries and eventually discovered that the place belonged

to a Zemindar by the name of Raghubir Singh, from whom the Society was able to purchase with great difficulty three bighas of land at R200 a bigha in March 1901.

(8) Immediately a small Dharmasala was built thereon for the use of the pilgrims visiting the sacred site.

(9) In June 1904 another ten bighas of land was purchased to the east at Rs. 200 a bigha from the same Zemindar.

(10) In the latter part of 1905 the Executive Engineer began excavations at Sarnath and acquired from the M.B.S. a strip of land to open the now abandoned Circular Road to the east of the Dharmasala of the Society.

(11) In compensation for the strip of land the Government gave plot of land to the north of the Dharmasala.

(12) In 1916 June 30th the Government of India through the Government of Bengal by letter No. 1022 of 31st July 1916 (Genl. Dept., Miscell. Branch.) informed the Maha Bodhi Society that the Government of India is prepared to present a Relic of the Buddha to the Society, if the Society would erect a Vihara at Sarnath.

(13) On account of the unfavourable state of affairs then prevailing due to the great War the Society was unable to begin operations to build a Vihara thereon; but communication was made to the Archaeological Department as well as to the Government of the U.P. that the Society would be obliged if they would hand over the abandoned Circular Road to them so as to convert the ten bighas of land into an ārama as a necessary adjunct to the proposed Vihara.

(14) The Superintendent of the Sarnath Museum

informed that the Archaeological Dept. has no more use of the abandoned Circular Road and would be glad to hand it over to the Society.

(15) By letter of July 12, 1919 the Society communicated their desire to erect the Vihara, to H.J. Haig Esq., District Officer, leaving the Government to select the best site within the 13 bighas of land owned by the Society, inasmuch as the acquisition of the abandoned circular road would give a composite effect to the ground. The Road bisected the land into portions. *viz.* the crescent shaped plot, and the land to the east of the Circular Road. The acquisition of the road would completely alter the symmetry of the site; hence our desire to leave the matter in the hands of Government. This desire had been misconstrued by Government that the Society was prepared to abandon possession of their land. Such an idea was impossible since the Society was trying to acquire the abandoned Circular Road from Government.

(16) In 1920 things came to a normality, and the Society decided to erect the Vihara on our land, and in March 1922, the General Secretary of the Society wrote to Rai Bahadur G. N. Charavarti, Vice-Chancellor of the Lucknow University, to kindly see the Governor at the U.P. and get him to lay the foundation stone of the proposed Vihara on our land at Sarnath.

(17) On the 27th March 1922 letter received from the Vice-Chancellor saying that the Governor has consented to accede to the wishes of the Society and that H. E. will visit Sarnath in November next.

(18) The Society deputed the General Secretary the Hon'y. Architect, Mr. M. M. Ganguly, a Surveyor, a

Photographer, and a Pandit to visit Sarnath, and prepare a plan of the proposed Vihara, and on the 28th May 1922, they visited the site, and there they learnt that the Government has acquired our land for the Archaeological Dept. The party returned as nothing was possible to be done, and the only result was loss of time, and lot of expense incurred by the Society.

(19) This extraordinary turn of affairs, quite unanticipated, after years of correspondence between the Government and the Arch Department on one side and the Maha Bodhi Society on the other, without the least notice being given to the Society, and in view of the fact that the Governor had consented to lay the foundation stone of the proposed Vihara, this sudden obstacle appeared to the Society as a violation of the Queen's proclamation which promised neutrality to all religions, and the General Secretary despatched a telegram to the Director General of Archaeology requesting him to desist from acquiring the sacred site consecrated to the Lord Buddha by the Buddhists.

(20) The Director General of Archaeology in India thereupon in reply to the telegram sent a demi-official letter (in June 1922, D. C. No. 125/ 1915), saying that the Society would be compensated with an equal area of the land to the east, and that the Department had no intention to interfere with the land whereon the Dharmasala and the School stood.

(21) Inasmuch as the Director General had intimated that the society should be compensated, and moreover that the land to the east of the Dhamek stupa shall not be interfered with, the Society naturally concluded

that there would be no objection if the Vihara was built thereon, and instead of the East land the Society wished to get the mango grove to the south of the land whereon the school building stands.

(22) In reply to this communication the Arch Director, by letter of 6th September 1922, Do. 125/15, 4419, informed the General Secretary, that no Vihara should be built on the land whereon the School building stands, and that the mango grove is reserved ground and could not be given to the Maha Bodhi Society.

(23) The fact that the Governor was to visit Sarnath in November next to lay the foundation was communicated to the Buddhists of Burma Ceylon, Japan and other countries, and the obstacle put before the Society was a debacle and the Society informed the Vice-Chancellor of this sudden unfavourable turn of affairs. Whereupon the Governor through the Vice-Chancellor informed the Secretary that His Excellency regrets that the Society was not informed of the proposed acquisition, and that the Society should send a man to choose another site with the Commissioner, "and that that a really good site will be found."

(24) The conference was held at Sarnath on the 28th September 1922, and the Commissioner of Benares, Mr. W. E. M. Campbell, decided that the mango grove should be given to the Society to build the Vihara, and that the Government would help to acquire more land.

(25) The Society accepted the decision of the Commissioner, and arrangements for the forth coming ceremony for the Governor to lay the foundation stone had to be made, and the General Secretary was deputed to

visit Benares, and he arrived on the 18th October 1922 there, and saw the Collector and the Commissioner, and during the conversation he learnt that the land was being acquired for the Society by the Land Acquisition Department, and that the Society shall be paid for the $8\frac{1}{2}$ bighas of their land, Rs. 2,400, and that the Society shall pay for the mango grove which is in extent about $2\frac{1}{2}$ bighas of land and that the Land Acquisition Department will acquire more land to equal the area which the Arch Dept. is acquiring, in extent about $8\frac{1}{2}$ bighas.

(26) On the 26th of October 1922 the Collector called on the General Secretary and said that the Society shall have to pay for the mango grove Rs. 5,300 which is about $2\frac{1}{2}$ bighas, and that for more land the Society shall have to pay between Rs. 10,000 and Rs. 12,000.

(27) The Society declined to pay this exorbitant price for low swampy land, and the matter now rests there.

(28) The Land Acquisition Department officer informed the General Secretary that the land belonging to the Society has not yet been acquired, and that it is being acquired, and the delay was due to lack of funds.

(29) On the 3rd of November the foundation stone of the Vihara was laid by H. E. Sir Harcourt Butler on other land to the south of the Society's land whereon the school building stands, which is less than a bigha in area. But for this decision even this plot of land would have been lost to the Society.

(30) The plan of the Vihara and the monastery college was designed before the idea of acquisition of the Society's land dawned upon the Archaeological Director's mind. For several years the Society had under contem-

plation to build a Vihara to enshrine the Relic of the Buddha promised by the Government of India, and the letter of the Secretary to the Minister of Education, Hon. Sankaran Nair, is our authority.

(31) The Buddhists have been deprived of their most sacred spots in India, and all that they have in this vast continent is plot of land about 10 bighas in extent. The Archaeological Department is under the Minister of Imperial Education, and the Education Minister who was in office in 1916 wished that the Society should erect the Vihara at Sarnath in the land which belongs to them. This sudden change of front is beyond the comprehension of the Buddhists.

BODHIDHARMA OR THE WISDOM-RELIGION.

(Continued from page 409 of the last issue)

VII

A question that has arisen in the minds of some of my Western readers can be expressed thus:—How, if H. P. Blavatsky was the Messenger from the Trans-Himâlayan Brotherhood, did it happen that she was herself such a “storm-centre”; that wherever she was, upsets, commotions, and psychic disturbances took place? This question obviously pre-supposes an ideal *already existing in the questioners’ minds*, of what such a “Messenger” *ought to be*; and we shall find that this is, as a rule, drawn from their ideal of the personality of Jesus Christ, an ideal which for so many centuries has dominated the

thought and captivated the imagination of all Christendom. In the case of such an extraordinary phenomenon as the personality of H. P. B., however, we must endeavour to divest our minds of preconceived ideas, and approach the problem in the light of the ancient teachings which she revived and re-stated for the modern world.

I have spoken (*ante* p. 387) of the "Door" which symbolically, was opened by the Masters in the last quarter of the nineteenth century, to permit a beam of the Sacred Light to stream forth into the blackness of the Kali Yuga. H. P. B. *was a part of that Light*. She has herself said that she was a "Mystery"; and in considering her as such, we have to remember that the very blackness of the age in which we live intensifies this mystery; like the disciples at Emmaus, "our eyes are holden" and we *cannot* see. Purity and the practice of Brotherhood alone give this power of inner vision, the capacity to see beneath the surface, to pierce the mask of personality. But purity and charity (which is brotherly love) are not virtues which flourish easily in the Kali Yuga; in fact they are seldom encountered. Therefore is the present race of mortals called in occultism "the living dead" (cf. St. Paul: "Ye are dead in your sins"); and therefore, also, is belief in the divine potentialities of the soul of man almost non-existent in the hard, cold, materialistic West, and is slowly dying in the East,—certainly in India. For *true spirituality* is one thing; psychism quite another, and it is the latter only about which interest and curiosity are busy in these latter days.

Like a Light brought into a dark place full of the creatures which "love darkness rather than light", so was

the real H. P. B. Instantly, like moths attracted to a lamp, all the denizens of this "dark place" which is our earth—the realm of illusion (cf. the Maha Chohan's Letter, *ante* p. 403) were irresistibly attracted round her. Not only did they obscure the Light—this they did abundantly—but finally, in 1891, they *put it out*; i.e. it was withdrawn from our midst, returning to the realm from whence it came.

H. P. B.'s personality was not only a mask; it was also a mirror. Few were they who came to her in humbleness of spirit, with a sincere desire only to obtain Light and Truth. Did a malicious or ill-natured person visit her, they saw only *their own reflection*, and went away thinking her nothing but "a malicious old woman." How often have I not seen this! Another of her functions was to act as a psychic solvent, bringing to the surface the scum, wherever she might be—in other words, bringing to light "the hidden things of darkness."

In the collection of appreciations of H. P. B. "by some of her pupils", published shortly after her death, there is one by Mr. Charles Johnston (I.C.S. retired) the learned Orientalist, which shows a deeper insight than any of the others, inasmuch as he distinguishes between a Being like H. P. B. and the ordinary "great person". He speaks of her "mere presence" as "at once confuting the negation of spiritual life," and continues:—

This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance. . . . It was rather the sense of a profound deep-seated reality . . . a spirit built on the very depths

of Nature, and reaching down to the primeval eternities of Truth. . . . Another side . . . unfolded itself more slowly—the great and piercing insight of her soul. One was lulled, as it were, by the sympathetic personality, and tranquillised by the feeling of balanced power . . . till some sudden turn of thought, or change of feeling opened the eyes, and one recognised the presence of a denizen of eternity. . . . With unparalleled force she asserted the soul; with transcendent strength she taught the reality of spirit, by living the life, and manifesting the energies of an immortal. She cast herself with torrential force against the noxious clouds of evil and ignorance that envelope and poison human life; the rift in their leaden masses through which, high above, we catch a glimpse of the blue, bears testimony to the greatness of the power that rent them asunder. She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends. . . . An immortal spirit, she had the courage to live as an immortal spirit. . . . She perpetually took her stand on the realities of spiritual nature . . . and this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong. Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character. . . . This humility was no mere affectation . . . but the profoundly sincere expression of her own nature. . . . One who stood beside her, so calm and quiescent in death,

could never believe that that splendid power had ceased to be . . . that a power like hers could not be quenched by death, that a great soul like hers could ever cease to be."

Yet it was this "great soul", so deeply appreciated by the inspired and clairvoyant friend, who was driven from Adyar, driven from *India*, by those whom she loved, and for whom she had done most: "He came unto his own, and his own received him not," is here tragically and pitifully true. It is to Mr. Johnston that we owe the finest, ablest, and best reasoned exposé of the Report and methods of the Society for Psychical Research, from which I shall shortly proceed to quote.

The attack on H. P. B., begun in 1884, by the Scottish missionaries of Madras, is an indelible stain upon all missionary work in India—or any other country. They saw the spreading of Christianity in India being threatened by H. P. B.'s work, which aimed at teaching the Indians to understand their own scriptures.

The S. P. R., on the other hand, was concerned mainly with the phenomena, most of which were performed by H. P. B. at Simla to satisfy Messrs. Hume and Sinnett. Others occurred at Adyar in the ordinary course of the work, owing to "one or other of the Masters being almost constantly present" (see H. P. B.'s Letter of 1890, *ante* p. 387). It was the publicity given to these phenomena by those who thought them of more importance than the Esoteric Philosophy that led to the S. P. R. "investigation" and its fatal results.

Colonel Olcott's excuse for opposing H. P. B.'s wish to bring an action for libel was, that psychic phenomena

would stand no chance in a court of law. But he forgot that the whole case depended, not upon the phenomena *per se*, but upon *the evidence furnished by the Coulombs*. The husband (a carpenter) faked trap doors, etc., in a cupboard to prove trickery; the wife forged letters purporting to be from H. P. B. to herself, and these were bought by the missionaries and published in their magazine. Expert evidence produced in court would have proved the fraudulent nature of what the Coulombs had done, and H. P. B. would have won the action she wished to bring *for the sake of the work*, and not for herself.

In 1884 the S. P. R. issued a Preliminary Report of an impartial character, and it was decided to supplement this by a further investigation in India. A young and inexperienced agent, named Hodgson, was then sent out to Adyard for this purpose. Mr. Johnston was present when this young man read his report before the S. P. R. at London early in 1885, stigmatised it as "scandalously unfair." In 1897 he delivered a most able and scathing denunciation of the Report before a T. S. Convention in America; but it ought to have been brought to the attention of the general public (as was the Report itself), as an example of the fatal ease with which the reputation and character of a person can be damaged, and for an indefinite period. In H. P. B.'s case this would have been avoided had she been allowed to bring an action for libel. The evidence *on both sides* would have been properly dealt with, and the case for the missionaries and the S. P. R. would have inevitably collapsed.

In the course of his address Mr. Johnston said:—

The public accepted Mr. Hodgson's view without

question or examination . . . and has rested on it for more than twenty years. . . It was popularly supposed that the S. P. R. had investigated the phenomena.

- (1) The Society in fact never investigated them.
- (2) It delegated the work to a Committee of five.
- (3) That Committee never investigated them.
- (4) The Committee entrusted its task to Mr. Hodgson.
- (5) Mr. Hodgson never investigated them.

He could not because most of them occurred at Simla in 1880. He did not reach India till nearly five years after, and then based his report entirely on the evidence of dismissed employees, despite the fact that they were absent when the most important phenomena took place.

The really grave charge against the Report of the Society for Psychical Research is, that not one of those who are reporting was actually a witness of the phenomena as they occurred. The whole thing is hearsay and conjecture; very credulous hearsay, and not very intelligent conjecture. Not one in ten thousand of those who to this day believe that the S. P. R. "exposed" Madame Blavatsky ever read the Report.

As the verdict fell in with their prejudices they

- (a) accepted the view of the Society, which
- (b) accepted the view of its Committee, who
- (c) accepted the view of its agent, who
- (d) never saw the phenomena he professed to investigate.

In his report Mr. Hodgson relies much on similarity of hand writing. He submitted to an expert parts of letters

attributed to a Master, and some writing said to be by Madame Blavatsky.

The expert in a somewhat detailed reply, after commenting on the documents, gave it as his positive conclusion that "Madame Blavatsky *was not the writer of the letters attributed to the Master.*"

MR. HODGSON DELIBERATELY CUT OUT THIS PART OF THE EXPERT'S LETTER.

In other words, *the only evidence that would have been accepted in a Court of Law* was suppressed because it was in the defendant's favour!

The phenomena produced by Madame Blavatsky and the Masters who worked with her, were not mere exhibitions of magic. They were *experiments intended to show that certain kinds of Force existed*, that definite powers could be applied to produce results of a definite kind in the physical and psychical worlds. Every type of force so illustrated has since been recognised, even by popular opinion e.g. Telepathy, Telekinesis, Wireless Telegraphy and Telephony, X Rays, Radiant Matter, Inter-Atomic Energy, etc.

[It is also noteworthy that in *The Secret Doctrine* (1888) Madame Blavatsky states that the Atlanteans, who flourished two million years ago, used flying machines. Mechanical flight was not believed in until the dawn of the twentieth century.]

Can we be expected to believe that Madame Blavatsky "invented" just the right phenomena to illustrate subsequent discoveries?

Charles Darwin was branded as a fraud and a blasphemer. He has had his revenge, and a like reversal of

the popular verdict is inevitable in the case of Madame Blavatsky.

Darwin taught the evolution of the body.*

Mr. Johnston's last sentence admirably expresses H. P. B.'s specific mission; she did in very truth teach—and teach practically—the evolution of the Soul. Let us turn once more to the Letter from which I have quoted so much, since H. P. B. therein gives something from *her* side of these disgraceful episodes which must for ever stigmatise the actors therein as cowards and traitors. Writing of that time at Adyar, she says—‘What with the Patterson [a Madras missionary]-Coulomb-Hodgson conspiracy . . . the faint-hearted, shaken in their belief, began to ask’ ‘Why, if the Masters are genuine Mahatmas, have they allowed such things to take place?’ . . . Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. . . It is the mission of Karma to punish the guilty and not the duty of any Master. . . If, I say, at the critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and *none of*

H. P. Blavatsky taught the evolution of the Soul.

*It should be pointed out that *The Secret Doctrine* denies the wellknown Darwinian theory still followed by orthodox Science, that man is physically descended from the anthropoid ape. It teaches, on the contrary, that the anthropoid is the degenerate result of the misuse of the procreative function by man in the early stages of his evolution.

their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative might have made in the executive conduct of the matter. [Italics mine.—A. L. C.]

“In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government. . . Well, I left, and immediately intrigues and rumours began . . . I had been *abandoned* by the Masters, been disloyal to Them, done this or the other . . . it was one long series of false charges, every mail bringing something new. . . [Damodar] urged me very strongly to return. . . I wrote to that effect to Colonel Olcott, imploring him to let me return. . . To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy. . . The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. May more, urged on by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council’s permission. [Most of them were Hindus, and one of them, ten years later, was mainly instrumental in disrupting the Society.—A.L.C.]. This, although I had

spent several thousand rupees of my own money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. . . .”

In reading of such an appalling manifestation of ingratitude one is filled with indignation. It hardly bears thinking of; and surely Karma must lie heavy on the shoulders of those who perpetrated this dastardly act of disloyalty and ingratitude, for such indeed it was from the occult standpoint. Small wonder the T. S. “failed” if its leading members knew no better than to treat its “Creator” and their devoted friend and servant with such scorn and ignominy. When Messrs. Hume and Sinnett practically suggested to the Master that H. P. B. and Colonel Olcott should be put on one side in favour of their “Simla Eclectic”, the reply was:—“Ingratitude is not among our vices”. Yet it was Colonel Olcott who permitted himself, only three years later, to be made the tool and accomplice of unscrupulous and ambitious persons at Adyar, and sanction the dismissal and disinteritance of the real “Heart” of the T. S.

ALICE LEIGHTON CLEATHER,

(To be continued)

THE RISHI PATANA VIHARA AT BENARES.

Two thousand five hundred and eleven years ago three months after His Enlightenment, the Blessed One came to Isipatana in search of the five Brahman disciples in order to first preach to them the Truths of the Noble

Religion that He wished to promulgate for the happiness of all living beings, human and divine.

Rishipatana, the Deer Park, is eternally sacred to the Buddhists, for here the preceding Buddhas of this great Kalpa also proclaimed the Sacred Law of Righteousness. Four places are sacred to all the Buddhas—Buddhagaya, Rishipatana, Sravasti and Sankassa of the past, present and future. The next Buddha Metteyya or Maitreyya is expected to be born in Benares, become Buddha at the Bodhimanda near Gaya, and preach the Dhamma at this sacred spot.

Our Gautama Buddha was born at Lumbini near Kapilavastu in the Kosala country, became enlightened at Buddha Gaya, preached the Dharma Cakra at this place and realized the final emancipation of Parinibbana at Kusinara.

The story of the conversion of the five Bhikshus—Kaundanyia, Bhadrajī, Vashpa, Mahanama and Asvajit has been made popular to English readers by the joint labours of three eminent Oriental Scholars—the late Professors Max Muller, Oldenburg and the indefatigable Dr. Rhys Davids, in whose translations of the Mahavagga of the Vinaya Pitaka the complete version of the story is given.

For three months—July to the end of the rainy season, the Blessed One stayed at this spot teaching and training the sixty Bhikshus, and on the full moon day of the month of Kartika, coinciding with the ceremony to-day. He gave them the order in stirring words of compassion as follows:—“Wander forth O Bhikkhus visiting all places, receiving food at the hands of the good people, preaching

the Doctrine which is sweet in the beginning, sweet in the middle, sweet in the end, for the welfare of the many, for the happiness of the many, for the gain of the many for their happiness and welfare. Bhikkhus, the Tathagats is liberated from all fetters, and thou too art liberated there from. March onwards, let not two of you go in the same path,, and in obedience to that command the sixty Arhat Bhikshus went forth in different directions, proclaiming the Gospel of love and Meritorious Activity to the millions of Indian people. Thence forward Rishipatana became one of the four *Achala* Chaityas, the site unshakeable, undisturbable for all time in the history of Buddhism.

(To be Continued)

FINANCIAL.

SARNATH VIHARA FOUNDATION-STONE LAYING CEREMONY.

Statement of Expenses.

	Rs.	A.	P.
Silver Trowel and mallet presented to H. E. the Governor Sir Harcourt Butler	250	0	0
Train fare from Calcutta to Benares for Bhikkus delegates and members	164	8	0
Telegrams, stamps, etc.	31	14	0
Carriage hire, tram fare, etc.	36	0	3
For repairing M. B. Free School for the occasion	150	0	0
Printing report, cards	50	0	0
Carried over	682	6	3

*Sarnath Vihara Foundation-Stone Laying Ceremony
Fund.—(Contd.)*

	Rs.	A.	P.
Brought forward	682	6	3
Lorry and carriages placed at the disposal of visitors to Saranath	73	0	0
Return train fare from Benares, food for members, M. B. Society, pilgrims and priests and all other expenses at Benares from Oct. 28th to November 4	552	14	0
Sent to Revd. Chandra Mani Thero for train fare	15	4	0
Total	1,323	8	3

Received with thanks from Mr. W. E. Bastian, Colombo, the sum of Rs. 30 and flags and flower wreaths for the ceremony.

BENARES SARNATH VIHARA FUND.

Following Donations have been received for the above Fund.

	Rs.	A.	P.
H. E. Sir Harcourt Butler, Governor, U. P. ...	250	0	0
Mg. Po Pe, K.S.M., A.T.M., Burma ...	100	0	0
H. H. David, Esq., Hongkong ...	5	0	0
S. A. Charles, Esq., Do. ...	5	0	0
K. D. Karunawati Hamine, Ceylon ...	5	0	0
Nonnohamy Upasika, Do. ...	6	0	0
L. Karlinahamy, Do. ...	10	0	0
K. Y. Saris Appuhamy, Do. ...	15	0	0
D. A. Jayatilaka Hamine, Do. ...	5	0	0
D. Dona Apolonia Upasika, Do. ...	20	0	0
R. P. Vickrama Sooriya, Do. ...	15	0	0
A. Peris Fernando, Do. ...	5	0	0
Carried over	441	0	0

Benares Sarnath Vihara Fund.—(Contd.)

			Rs.	A.	P.
Brought forward	...	...	441	0	0
Pe Taden, Madras Presidency	...	...	25	0	0
Wanigaratna, Esq., Matale,	Ceylon	...	37	0	0
M. D. S. Appuhamy,	Do.	...	20	0	0
Mr. M. D. S. Gunatilaka	Do.	...	2	8	0
Collected by Mr. M. Hendrick Salgadu of Kandy, Ceylon :—					
M. Hendrick Salgado,	Ceylon	...	6	7	6
M. Solomon Fernando,	Do.	...	5	0	0
E. G. A. David,	Do.	...	5	0	0
From Cassel Hotel,	Do.	...	5	0	0
„ Royal Hotel,	Do.	...	5	0	0
Victory Hotel,	Do.	...	11	0	0
J. N. Appuhamy,	Do.	...	11	4	6
M. Richard Salgadu,	Do.	...	5	0	0
H. D. Soysa,	Do.	...	1	12	0
From persons of Kandy Bakery,	Do.	...	2	0	0
Aerated Water Co.,	Do.	...	2	8	0
M. W. P. Cooray,	Do.	...	5	0	0
J. W. Janis Silva, Esq.,	Do.	...	5	0	0
M. Jamis Fernando,	Do.	...	5	0	0
Collected by Mr. C. D. Fernando of Kalutara, Ceylon :—					
C. D. Fernando,	Ceylon	...	10	0	0
K. P. D. de Silva,	Do.	...	5	0	0
S. C. Fernando,	Do.	...	5	0	0
R. Maclin Silva,	Do.	...	3	0	0
G. S. Silva & Bros.,	Do.	...	3	0	0
K. D. Edwin Singho,	Do.	...	2	8	0
M. A. Handi Singho,	Do.	...	2	8	0
Karnolis Gunasekara,	Do.	...	2	0	0
Carried over	...	...	633	8	0

Benares Sarnath Vihara Fund.—(Contd.)

		Rs.	A.	P.
Brought forward	...	633	8	0
I. Pabilis Silva,	Ceylon	2	0	0
G. H. R. Jayamanne,	Do.	2	0	0
R. Viyadoris,	Do.	1	8	0
S. B. Thoradeniya,	Do.	1	0	0
J. L. Dharmaratna,	Do.	1	0	0
G. D. P. Vithana,	Do.	1	0	0
K. Jayasingha,	Do.	1	0	0
E. G. Karolis Appuhamy,	Do.	1	0	0
B. D. John Appuhamy,	Do.	1	0	0
W. A. Siriwardena,	Do.	1	0	0
R. P. Silva,	Do.	1	0	0
S. Karolis Silva,	Do.	1	0	0
S. Marthenis,	Do.	1	0	0
A. Swaris Appuhamy,	Do.	1	0	0
G. D. Suwaneris	Do.	1	0	0
H. Elodiris Silva,	Do.	1	0	0
M. Robert de Soyza,	Do.	1	0	0
K. B. Michel,	Do.	1	0	0
K. D. William,	Do.	1	0	0
W. Lewis Fernando,	Do.	1	0	0
E. Tambaiyah,	Do.	1	0	0
L. G. Perera,	Do.	1	0	0
L. D. S. Jayasingha,	Do.	1	0	0
K. Sinna Fernando,	Do.	1	0	0
W. Henry Edward,	Do.	1	0	0
Baron Singho Appuhamy,	Do.	1	0	0
H. J. Mendis,	Do.	1	0	0
Manis Appu,	Do.	1	0	0
M. Don Sardial Perera,	Do.	1	0	0
G. P. de Silva,	Do.	1	0	0
Carried over	...	666	0	0

Benares Sarnath Vihara Fund.—(Contd.)

			Rs.	A.	P.
Brought forward	...	...	666	0	0
T. A. Fernando,	Do.	...	1	0	0
Anonymous	...	...	0	8	0
Collected by Mr. Siyaris De S. Liyanage :—					
S. De S. Liyanage	...	...	1	0	0
Sums less than Re. 1/-	...	...	4	0	0
Total	...	...	672	8	0

MRS. FOSTER MISSIONARY FUND.

*Statement of Expenses for the months of August,
September and October, 1922.*

AUGUST.

			Rs.	A.	P.
School fees for 2 students	...	...	5	0	0
Revd. Sugatakanti	...	...	10	2	0
Conveyance	...	...	0	7	0
Mrs. Tillakaratna for her orphan boy (including M.O. commission)	...	...	20	4	0
Miscellaneous	...	...	3	1	0
Revd. Sirinivasa for Teacher	...	...	10	0	0
Revd. Saranankara for boarding fees	...	...	57	12	0
Food expenses for 1 priest and 3 boys	...	...	57	9	0
Total	...	...	164	3	0

SEPTEMBER.

			Rs.	A.	P.
Revd. Sirinivasa's train fare and other expenses	...	...	106	8	6
Revd. Saranankara a/c. Boarding Fees, etc.	...	...	30	8	0
Carried over	...	...	137	0	6

Mrs. Foster Missionary Fund.—(Contd.)

			Rs.	A.	P.
Brought forward	...	...	137	0	6
Miscellaneous	...	...	6	10	9
Conveyance	...	...	0	6	9
Revd. Somananda to pay Teacher	...	...	20	4	0
School fees for 2 students	...	...	10	0	0
Telegram to Mrs. Foster	...	...	23	12	0
Food expenses for 1 priest and 3 students	...	...	57	5	0
Total	...	...	255	7	0

OCTOBER.

			Rs.	A.	P.
Priest Petty Expenses	...	...	1	8	0
Cloth, shirts, etc. for students	...	...	14	9	0
Revd. Saranankara a/c.	...	...	2	0	0
Mrs. Tillakaratna for her orphan boy (including M. O. commission)	...	...	20	4	0
Revd. Sugatakanti for Sept.-Oct. (incl. M.O. com.)	...	...	10	2	0
Tram fare, etc.	...	...	0	11	9
Clerk's salary	...	...	16	13	0
Miscellaneous	...	...	3	8	9
Food expenses for 1 priest, 3 students and 1 servant	...	...	92	2	9
Total	...	...	162	2	3

SRI DHARMARAJIKA VIHARA.

Statements of Receipts and Expenses for the months of September and October, 1922.

SEPTEMBER.

RECEIPTS.			EXPENDITURE.		
	Rs.	A.	P.		Rs. A. P.
Charity Box Collection	7	11	0	Servants' wages for August	15 0 0
Harry E. Adams	...	5	0 0	Electric Bill	...
				Methor's wages	4 4 0
				Flowers and Candles for the Shrine	...
				Tram fare and other Conveyance, etc.	6 12 0
					10 11 9
Carried over	...	12	11 0	Carried over	...
					55 3 9

Sri Dharmarajika Vihara Fund.—(Contd.)

SEPTEMBER.

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	12	11	0
Less Receipts ...	238	12	9

EXPENDITURE.

	Rs.	A.	P.
Brought forward ...	55	3	9
PAINTING ACCOUNT.			
	Rs.	A.	P.
Paint & Brushes ...	40	12	6
Conveyance, etc. ...	9	9	0
Washing walls ...	0	9	0
Advance for Artists ...	58	0	0
Wood & Nails ...	2	13	0
Cups & Grinding Stone ...	4	15	0
Food for 2 Artists ...	33	1	6
	149	12	0
Thos. W. D'Souza and son for repairing fan blades, etc. ...	12	0	0
For Avasa locks etc. ...	16	6	3
Petty expenses ...	3	14	9
Devananda Account ...	1	8	0

Total ... 238 12 9

Total ... 238 12 9

OCTOBER.

RECEIPTS.

	Rs.	A.	P.
Charity Box Collection ...	18	8	3
Donation by Mr. Chaudhury for Vihara expenses ...	10	0	0
Rent of Hall from Vivekananda Society ...	2	0	0
Receipts ...	30	8	3
Less Receipts ...	376	19	3

EXPENDITURE.

	Rs.	A.	P.
Servants' wages and Food ...	20	6	0
Electric Bill ...	21	3	6
Nisa Nath Chatterjee Esq., for balance of the Bill for Almirah ...	23	4	0
Methor ...	4	0	0
Avasa a/c for brass, glasses and utensils, etc. ...	29	0	9
Devananda Account ...	1	2	6
Tramfare, carriage hire etc. ...	2	9	9
Flowers & Candles for the Shrine ...	3	0	0
Miscellaneous ...	2	4	6

PAINTING ACCOUNT.

	Rs.	A.	P.
Paint & Brush ...	6	6	0
Tram-fare, etc. ...	7	14	3
Priest & Artists ...	4	7	0
Artist's Milk ...	4	11	0
Food for Artists ...	36	12	3

Advance to the Artists ... 60 2 6

250 0 0

Total ... 417 1 6

Total ... 417 1 6



11. 182

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